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The Living Church

VOL. XLI. MILWAUKEE, WISCONSIN.—JULY 24, 1909. NO. 13

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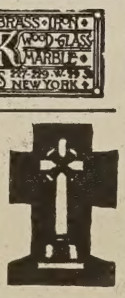

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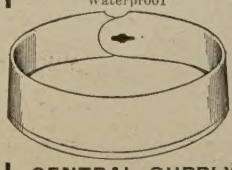

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The Living Church

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LET IT BE honestly recognized, my brethren, that the Christian life is not a refined sentiment, but an aggressive force. It is not the outcome of an artificial development of the more negative qualities of human nature—gentleness, submissiveness, credulity, and so forth. It is a kingdom; a kingdom not of this world—a kingdom which brings strife as well as peace with it. It suffers violence; violent men press into it. So Christ taught. Of His Apostles He said, They are in the world, but not of it.—Rev. R. C. N. KELLY in the *Tasmania Church News.*

THE COMPASSION OF THE SACRED HEART.

FOR THE SEVENTH SUNDAY AFTER TRINITY.

THE name, "Sunday of Nutrition," for to-day, lingers in the collect in the phrase, "Nourish us with all goodness, and of Thy great mercy keep us in the same."

In the Gospel we have that comforting saying of our Lord, "I have compassion on the multitude." It comes like a message straight from Heaven to-day, and Christians realize that the compassion of the Heart of the Holy Jesus is no less now than it was then, in the sunny land of Palestine. The lack of faith on the part of the Apostles seems strange, for it was not long before that the wonderful feeding of the five thousand had taken place. Yet they ask, "From whence can a man satisfy these men with bread here in the wilderness?" Our Lord does not rebuke their lack of faith, which was similar to that of the children of Israel in the wilderness, when they said, "Shall God prepare a table in the wilderness? He smote the stony rock indeed, that the waters gushed out, but can He give bread also, or provide flesh for His people?" Like them, the Apostles forgot the wonderful miracle He had performed previously in their presence. Yet do not Christians constantly fall into this same error? They remember former marvelous deliverances, gracious answers to prayer, and, looking back over their past lives, also see how unanswered prayers have been great blessings. But knowing all this, when a new form of trial comes Satan instantly suggests doubts, and they fall into despondency and think that this is a case where God cannot help them. In the words of another, "When times are hard, or we are afraid of their proving hard, we cannot, it may be, help wondering how we and our children are to get bread. But let it not be unfaithful wondering. Has He not fed us all our lives unto this day? And why should we not trust Him for the little time that remains?"

Our Lord fed them not merely because they had nothing to eat, but because they had followed Him for three days, loving to be in His presence, and bearing much bodily weariness for the sake of that joy. "Whoso putteth his trust in the Lord, mercy embraceth him on every side." The Lord never fails them that wait upon Him. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."

In all fear that we may lack material blessings it is a comfort to remember Christ's own words, "Your Heavenly Father knoweth that ye have need of all these things." Yet there is the condition that we must seek first the kingdom of God and His righteousness.

When our Lord gave His first discourse upon the Holy Eucharist there were some who said, "Can this Man give us His Flesh to eat?" And alas, there are some even now who doubt the Real Presence of Christ upon the altar, and look upon the Eucharistic Sacrifice as a memorial, beautiful and spiritual to be sure, but lacking in supernatural accessories. He teaches us to pray, "Give us this day our daily bread," and this must refer to our spiritual nourishment as well as physical. In those favored churches where the daily Eucharist is celebrated Christians have the comfort of knowing that any morning, winter or summer, they may hasten thither and participate in the worship and behold the Bread of Life, given to the Church in the seven-fold power of the Holy Spirit to nourish her in this wilderness of the world. This sacred banquet feeds not only the soul, but the body also. Says a devout priest of our day, "What we get out of our communions is largely a matter of what we want to get." It is when the soul hungers and thirsts that it is filled. "He filleth the hungry with good things and the rich He hath sent empty away."

C. F. L.

HOME.

PERHAPS the season when many of us are away from our homes is not an inappropriate time for us to think what Home means to us and what the Christian Home may be.

It is not altogether true to say that America is ceasing to be a land of homes. There is no necessary incompatibility between the flat and the home. Where there is married love, there a sweet home may be created, though it be in one corner of a stable, with asses and oxen sharing the roof. Love is not measurable in linear terms.

Home is the product of pure love, and it can be created by nothing else. Architects do not design homes, carpenters do not build them. A home is a little heaven, having direct wireless connection with the throne of Infinite Love. Angels delight to ascend and descend, and the atmosphere is that which they breathe in the courts of the Living God.

When a man and a woman plight their troth each to the other, angels smile and sing their *Ter Sanctus* with redoubled jubilation; for the glory of the Triune God is reflected anew in the love which is sanctified by the Divine Love from which it sprang. Still does the eternal Son of God choose the marriage feast as the scene of His especial benediction. Little though it be perceived, the love of Christ for His Church—the mystical body of the baptized—is pictured anew when the bridegroom places a ring upon his bride. Unconscious though she be, the bride, beautiful in her virgin purity, symbolizes the King's daughter who is all glorious within, whose clothing is of wrought gold, who shall be brought to the King in a raiment of needlework. The Voice that breathed o'er Eden is the Voice that spake through the apostle who told the Ephesians of the beautiful symbolism of Christian Marriage, and the Voice that pronounces the benediction over the kneeling bride and groom.

The Home is a little heaven just as long as those who are within allow it to remain so. But there was war in heaven when sin entered, and the same sin which could disrupt heaven and cause the downfall of once holy angels, may cause the downfall also of the little heaven, which is modelled upon that city that is foursquare, whose length and breadth and height are equal.

STATISTICIANS with their tables of figures are not needed to teach us that the American Home is undergoing a terrible strain to-day. We look about us and we see the tragedy of war in heaven enacted about us on every side. We hear superficial explanations and platitudes seriously propounded by sociologists who seek to stem the tide toward home-disruption without perceiving its source.

It is right that the question of what to do when homes have been disrupted should receive the most careful consideration of legislators in Church and State. Neither Church nor State denies the necessity of a legal separation in extreme cases, when love has flown and heaven has become hell—as it may become.

But infinitely more important is it to prevent this necessity, and to preserve the sanctity of the Home and of the home-environment, which is love.

The bride and the bridegroom come to each other confident of the perfection which each will find in the other. That disappointment will follow the honeymoon is as inevitable as that night will succeed to day. The closer their two lives shall become interwoven, the clearer must be the mirror in which human frailties will be set forth. They are there. The man sees an imperfect woman where he had looked for perfection, and the woman sees an imperfect man. Each bears the impress of a besetting sin, and it may be that the besetting sin is gradually obtaining a stronger and a stronger dominance over the character which had erstwhile borne the similitude of perfection.

What then? Is love's young dream but a phantasm which has passed when normal consciousness awakens? Thank God, no!

But the continuation of the Home life depends upon a triumph of love over frailty. God's love is strong enough to love the sinner, and only love akin to God's can vitalize the Home.

If husbands and wives might only foresee the future, they would not allow themselves to drift apart when first they begin to see the imperfection which surely each will find in the other. There are some special crimes against the marriage estate, which threaten the disruption of the Home. These are such simple, every-day faults as peevishness, complaining, thoughtlessness, anger, stinginess—in money or in thought or in affection. Where a great sin, so-called, has wrecked one home, these little sins have wrecked a thousand. And so these little sins become, in fact, the great crimes against the Home.

And the worst of it is that a husband or a wife allows these sins to become characteristics of their being without ever knowing it. The fretful woman seldom realizes her fretfulness; the bear of a husband may not dream what a trial he is. And so the first precaution against the disruption of the Home is for the husband to know himself, the wife to know herself.

Self-knowledge is not altogether common, but it is not so difficult as some imagine. Study impartially the tone, the language, the expression that permeated one's own conversation of yesterday, and especially that most sacred conversation that passed between husband and wife alone. If this study is honestly, impartially pursued, it will certainly reveal a fairly accurate picture of one's own characteristics as seen by husband or wife. And in order to make it honest and impartial, it is necessary that until one has satisfactorily ascertained his own position, he should rigidly refuse to diagnose that of the other. It is so much easier to see the faults of another than one's own, that there is always a temptation to allow self-examination to flow into comparison with another. Until, by repeated analyses of one's own conversation and bearing during the day preceding, a reasonably accurate view of one's habitual tone and temper has been obtained, any sort of mental picture of the tone or temper of the other must be rigidly excluded.

But the time will come when each, having rightly appraised his own character, must face the question of what must be his attitude toward obvious faults of the other. It is quite possible that some of these faults may be modified by the changed character which one's self is certain to assume if there has been this honest self-appraisal; but there will still be some faults of the other, which have become habits, and which must be reckoned with.

A serious, unprejudiced appraisal of the character of the other party is a sensible course. Each fault shown by that appraisal requires, not condemnation, but an extra development of the contrary virtue in the other. Does the husband perceive his wife to be peevish and fretful? He must then make his own disposition more than ordinarily sunny. Is a wife hurt by her husband's gruffness? Let her develop the virtue of kindliness in increased degree. Each must supply in double measure the virtue in which the other is deficient. Husband and wife are not intended to duplicate, but to supplement each other.

One's home life must be a conscious adaptation to its environment; and that environment is largely created by the differing characters and characteristics that make up the home circle. The recognition of faults in the other must not be allowed to lessen love for him; rather do these faults point to the direction which love must take in seeking to offset them. Seldom, probably, is it useful for husband or wife to tell the other of his or her faults. Rather is the discovery of them to be used in the development of one's own spiritual life. The wife of a penurious man, the wife of a vulgar man, the wife of an intemperate man, will each have separate trials and perplexities unknown to the other; but the duty of each is to adjust her own character to the special conditions which exist. Similarly, the husband of a vain, frivolous woman, the husband of a quarrelsome woman, the husband of an untidy woman, must meet the defects of his wife with those characteristics, on his own part, that will supply, as far as possible, what is lacking in the other. And each, husband or wife, appraises the character of the other, not to condemn it, not even to criticise it, but only to adjust his own character to the actual character of the other.

IF HOME be a little heaven, there will probably be children within it; for it is told of the heavenly Jerusalem that "the streets of the city shall be full of boys and girls playing in the streets thereof." A Home from which child-life is deliberately excluded, is one in which the inhabitants are engaged in demolishing the foundation upon which the Home rests. When the structure tumbles to the ground, no one need be surprised—and Homes that are not permitted to remain heavens are of little value.

This age has nearly forgotten how to rear children. There is not the slightest necessity for the unmanageable children with whom we are too familiar. Order is heaven's first law, and therefore the law of each little heaven. Where order prevails in the Home, child life develops sweetly, naturally, spontaneously.

The secret of the training of children is to be found in the

combination of firmness and kindness on the part of parents. Discipline that proceeds from a parent's anger is wilful assault and battery. The sense of justice is highly developed in the child, almost from infancy, and he understands perfectly the distinction between firmness and anger.

The child who first creeps across the room can be taught that some things must not be touched. The mother who removes the low standing vase so that her child will not break it, begins to teach the child that might alone is the standard of right. The intelligent mother leads the child to it and firmly impresses upon him: "Baby mustn't touch!" The lesson can be learned better at one year old than at five, better at five than at ten, better at ten than—but it is not learned from the mother at all after that, and the mother who has allowed her child to grow up without learning self-control has piled up the fuel for hell fire within her child.

The training of the child in the heaven-like home is one in which the parents' firm but quiet rule leaves very little necessity for actual punishment, but in which the punishment is firmly but quietly applied when it is required. There will be no threats of punishment, certainly none that is not carried out to the letter as threatened. The parent will realize that control of the child begins with control of one's self. Irritability in the parent that is not subdued means ungovernable children.

As the child grows older, the wise parent will seek to be its companion. The child's friends will be welcomed to the child's home, the child's room will be made attractive to it. The mother will encourage the child to play by himself rather than to require constant amusement, while yet she will delight in having him near her. If nursery maids might be employed otherwise than in constantly amusing the children, we should have better trained children. The function of the nurse maid is to give the child its needed care; not to make it dependent upon her.

When school days come, the mother will enter into the child's school life as she does into its life of amusement. She will make the acquaintance of its teachers, and be interested in whatever pertains to the lessons. And children will naturally give their confidences to the sympathetic parent, and as naturally withhold them from the unsympathetic. A child's confidence can never be forced; but when freely given to either parent it is such a testimonial to the parent's character as might almost be accepted as a pass to heaven. Alas, that children so frequently grow up without reposing that confidence in father and mother that naturally brings to them the story of the day's successes and failures, its pleasures and its childish fears! The child loses much in withholding that confidence, but the parent loses infinitely more.

The prayerful life will be instilled into the child by the parents' example even more than by their precepts. The child who sees father or mother on their knees receives a more vivid training in the sanctity of prayer than by any amount of precept. Perhaps it is hopeless now to ask for a return to the family prayers of our fathers' generation, but we have thrown away a great opportunity in their loss.

The children in the little heaven will be taken to church as naturally as they are taken to walk. They will be taught to kneel, perhaps to make outward gestures of reverence; but not required to observe that strict attention that makes the service wearisome, and not compelled to remain after they are tired. And in these days of weak Sunday schools and no religious training in other schools, no truly Christian parent will omit to give his children personally the rudiments of a Christian education. God, Jesus, prayer, will come as naturally to the child's lips as loving words addressed to parents, if they are a part of the real life of the parent. The degree of the child's appreciation of the heavenly Father's love and watchfulness is a test of the spirituality of the parent. Sad is that household in which children grow up without learning that the things of God mean much to their parents.

And so Home, the little heaven, is the school and training place to the greater Heaven above. The passage from the one to the other becomes but the normal translation to the fuller life for which the lesser is a preparation. And the angels passing continually from the one to the other cause space and time to become annihilated.

HOME takes on a larger meaning when some have been called beyond, and then includes all that hidden waiting place which home-love has made sacred. A "home for little children above the bright blue sky" is only a veiled room of the little heaven below. The Beautiful Face of Jesus, smiling His love upon those whom He has drawn to Him, is the face of no stranger to them; for its glory and its sweetness have already been foreshadowed in the face of the father and the mother in the lesser Home below.

THE Pennsylvania State Educational Association at its recent session by formal resolution declared that "The comic supplement of the Sunday newspaper is a degrading and dangerous element in the environment of the American children. It gives perverted ideas of art, of wit, of life, of filial duty, and of the deepest and purest affections of the heart. We believe it should be eliminated from American life."

It is certainly refreshing to have educators take up this subject. If only more of them will follow in the footsteps of their Pennsylvania fellows, and then together work to impress upon the children under their care that the reading of the comic supplement is evidence of a degraded taste, indulged in only by those who do not know better, it will not be long before a change for the better will be observed. Children do not like to do those things which in the eyes of their parents, teachers, or friends is regarded as being in bad form or taste. The vast majority of them prefer to conform to standards of decent conduct, and it becomes the duty of their elders to set them good examples and teach them sound precepts. Parents all too frequently help children to form the "comic supplement habit," by buying the paper with the largest supplement for them, or by giving the comic part of the paper to them as their share. If people must buy Sunday papers, let them destroy the colored supplement.

It is also encouraging to learn that the Boston *Herald*, which has abandoned the comic supplement, regards its course as being well founded in good business as well as in sound morals. Here is its testimony:

> "Eight months ago the *Herald* abandoned its comic supplements in recognition of growing dissatisfaction. It had no difficulty in finding substitutes for its colored pages. Not only has the abandonment of the comics been praised by social and other organizations and by individuals whose interest is general, but the approval from the homes into which the *Sunday Herald* enters has been the most convincing evidence that a colored comic is not essential even to the amusements of the children. It is an unfortunate estimate of the American people that assumes that the grosser and lower is the most popular. We believe it worth while to recognize a different standard of popularity. The demand for the 'comic' is overestimated."

We have not learned, however, of any other paper following in the *Herald's* footsteps, so it is incumbent upon those who feel the iniquity of the present condition of things to exercise their influence to diminish the use of the supplement; and in this direction, the example of the Pennsylvania Educational Association is worthy of prompt and general imitation.

A USEFUL work has been performed by the Christian Social Union in Pennsylvania in securing the delivery of series of sermons on social topics in several of the churches in that diocese during the past three years. We understand that a like course is to be pursued in Chicago. And certainly the plan is a wise one. The Church has been somewhat negligent on the side of her duty and her children's duty to society in the mass. To continue that neglect after it has been pointed out seems impossible; but if the Church should not seize its opportunity adequately, we may expect the secularized settlement, with its bread-and-butter philosophy, to supplant the Church and wipe out its higher ideals—higher ideals which must include the lower ideal of better physical conditions here and now if they are to be complete.

We should suppose a like course would be advantageous in all our cities, and especially in those of great size, where immediate social problems are of corresponding magnitude. Preaching, indeed, will not in itself solve social problems; but our people must be awakened not only to their duty as citizens, but also to their duty as children of God to His other children and to society in the mass.

ALL American Churchmen are, in spirit, quiet, prayerful figures at the bedside of Dr. Huntington, the foremost of our clergy in priests' orders, who lies almost at the point of death at his daughter's home in Nahant, Mass. Differences of view point are hushed, and we are one in earnest prayer for him; not necessarily that he may be restored to life, but that he may receive the divine benediction in and through whatever valleys his soul may be led.

ANSWERS TO CORRESPONDENTS.

F. C.—[1] "Solemn Evensong" implies the especial dignity of choral rendering from the sanctuary, the priest, and frequently his assistants, being vested in copes; and, commonly, the offering of incense.—[2] A Solemn *Te Deum* at the conclusion of a festal Evensong is rendered with priest, assistants, and choristers gathered before the altar and facing it. In detail none of the current Anglican manuals of ceremonial gives directions for it.

BLUE MONDAY MUSINGS.

I SAW the loveliest sight in the world the other Saturday. That is, I acknowledge frankly, a rather extraordinary statement; but I make it in all seriousness. I sent my mind all over the world, as I watched, and tried to find anything with which to compare it; but there was no present-day parallel to be found, search where I would. Shall I tell you about it?

In a wooded dell lies a pool, oval, perfect, mirroring sky and trees in its placid expanse. The grass grows down to its marge, and water-lilies float on its bosom. As I sat by it, looking westward, in the hush of a bright, hot afternoon, I saw a band of wood-nymphs dance over the brow of the hill, their robes of brown and green blending with the background so perfectly that only the exquisite motions made them visible at first. Water-spirits followed, their iridescent raiment not so brightly gleaming as their golden hair, unbound and falling to the waist or further. And then all stopped, silent, listening to the far-sounding music of Artemis' horn. Presently the virgin-huntress herself appeared, *magna caterva comitante,* with Narcissus attending; and all three groups danced in a very ecstasy of living. Only Narcissus, finding his way to the pool, bent over to gaze down into the mirrored face that returned his glances of admiration, until the fatal fascination, against which all the wiles of the nymphs were powerless, drew him down into the depths. Whereupon Artemis and her fellows, with the spirits of the wood and of the wave, returned whence they came, "with woven paces and with waving arms," and the thousands of spectators sighed with hushed admiration as the dance ended.

It was the garden party at Wellesley College, where the old Greek mythos displayed its perpetual vitality, with youth and beauty and learning all combined to make the presentation adequate. And surely no setting could have been more appropriate, no performers more exquisite. But when someone commented on the marvellous life which keeps those ancient stories forever fresh and significant to each succeeding generation, I contrasted them with what it is the fashion to call "the Semitic myths of the Old Testament." The Greek legends have no moral forces, lovely as some of them are; they have an aesthetic and intellectual appeal, but ethically they are barren, at least so far as any categorical imperative of Deity is concerned. How different the Old Testament tales! Waive any question of their historicity, and see how profoundly moral they are, how modern in the problems they treat. More and more I am impressed with the futility of trying to "treat the Bible as mere literature"; one can't do it, for it is not "mere literature," however high, but uniquely divine and rightly called "The Word of God." Until that is recognized all the technical scholarship of the critic is merely hindrance to his right understanding of what he reads. I had sooner have the Biblical interpretation of some devout old farmer who knows nothing of Greek or Hebrew but who ponders his English Bible reverently and believingly, than all the newest speculations (translated from Schmiedel) given to the public by a cleric who has lost his faith, or an infidel who never had any to lose.

SPEAKING of infidelity, I note with amusement the subject of a very young curate's first sermon in an Eastern parish, the other Sunday: "The Importance of Life in the Church, Rather than a Creed." Here are some similar themes respectfully suggested: "The Importance of Movement Rather than Mainsprings in a Watch"; "The Uselessness of Steam in Steam-Engines, Provided the Driving-Wheels are Big"; "The Heart as a Negligible Organ"; "The Futility of First Principles." Seriously, the Cambridge graduate in question might do well to take for a text, "As a man thinketh in his heart, so is he," or, "Lord, I believe: help Thou mine unbelief."

A FAMOUS Protestant minister asked one of our clergy not long ago, "Why do you speak of the Lord's Table as an altar?" And the answer was simple, "Because a priest stands there to offer sacrifice." Demur was made at once, and two assertions were set forth: that "priest" was only, in Anglican use, the shortened form of presbyter, and had no sacerdotal significance; and that the Holy Communion was a feast, but not at all a sacrifice. So many share these errors that it seems well to state the plain doctrine of "this Church," and to show how entirely in accord with Catholic antiquity that doctrine is.

When the Church of England set forth an authorized Latin translation of the Prayer Book, the word used to render *priest* in the version of the XXXII. Article of Religion is *Sacerdos,* which means a sacrificing minister. In the Canon of Consecration the solemn title given to the service itself is "This our Sacrifice of praise and thanksgiving," *i.e.,* "This our Eucharistic Sacrifice." And in their encyclical letter *Saepius Officio,* the Anglican Archbishops, addressing the entire Catholic episcopate of the world in the name of the Anglo-Catholic Communion, say explicitly: "We truly teach the doctrine of Eucharistic Sacrifice, and do not believe it to be 'a nude commemoration of the Sacrifice of the Cross.'" What can be plainer? There is a sacrifice, and there is a feast upon that sacrifice; yet the sacrifice itself does not exist independently as such, but is a memorial (*anamnesis,* the Greek hath it) of the "full, perfect, and sufficient sacrifice" of Calvary. Strictly, that is the only sacrifice ever offered; and yet we call the Jewish sacrificial rites, which were of value only as they looked forward to Good Friday, by that name. So, far more truly, we style that commemorative sacrifice, wherein the Death of Christ is re-presented before the Father for the sins of the whole Church, by the name which most truly describes it.

Space is wanting to give any resumé of the primitive teachings as to this point; but here follow quotations from certain of the early liturgies, whose teaching is unmistakable:

"We offer to Thee this reasonable and unbloody Sacrifice."—*Liturgy of St. Mark.*

"This spiritual and unbloody Sacrifice."—*Liturgy of St. James.*

"That this our Sacrifice may be acceptable unto Thee."—*Liturgy of St. Chrysostom.*

"This reasonable and unbloody Sacrifice."—*Liturgy of St. Basil.*

"This one, holy, and acceptable Sacrifice, which is the memorial of the Passion and Death, Burial, and Resurrection of Our Lord and Saviour Jesus Christ."—*Liturgy of Malabar.*

We do not now mean to enter into any discussion as to the mode of Christ's presence in His sacrament, which must ever be a mystery; nor as to the distinction between propitiatory and commemorative sacrifices. But let us understand clearly that the Holy Communion of the Body and Blood of Christ, called the Lord's Supper, the Eucharist, the Blessed Sacrament, the Mass, the Sacrament of the Altar, is also rightly called the Holy Sacrifice; and that it appertains to the office of a priest not only to bless and to absolve, but also to offer sacrifice for his own sins and those of the whole Church.

HERE IS another ballad of "Christian Science," which seems to me worth preserving:

A RHYME OF PURE REASON.

A Christian Science Proselyte,
Alone upon a mountain height,
  Was pondering upon the vain
  Belief in non-existent Pain,
How nervous Dread of any kind
Was an Illusion of the Mind.
  When, coming down the mountain-side,
  A dreadful Lion he espied.
The Proselyte said, "Mercy me!"
And quickly scuttled up a Tree.
  Next morning at the rise of sun
  There came an unconverted one,
Who saw the Proselyte at bay
And drove the hungry Beast away.
  The Cynic said, "Aha! I see
  Your claim has got you up a Tree!"
"Your judgment," said the Proselyte,
"Arises from Imperfect Sight.
  A Lion to a soul refined
  Is an Illusion of the Mind."
"If that's the case," the Cynic said,
Why show these human signs of dread?
  Why pass the night secure from harm
  In yonder elevated palm?"
"Friend," said the Saint, "if you but knew,
This tree is an Illusion, too.
  When in a Jungle far from home,
  Where purely Mental Lions roam,
It puts me more at ease to be
Up some Imaginary Tree."
  "How great is Mind!" the Stranger cried,
  And went his way quite Eddy-fied.

PRESBYTER IGNOTUS.

ENGLISH PROJECTS FOR REUNION

A New Magazine and Other Efforts Toward Publicity

PEACE EFFECTED BETWEEN BISHOP OF LONDON AND ST. PETER'S, LONDON DOCKS

Church Pageant Will be Repeated Next Year

NEWSPAPER CONTROVERSY CONCERNING THE INVOCATION OF SAINTS

The Living Church News Bureau
London, July 6, 1909

I AM in receipt from the publishers (Cope & Fenwick, 16, Clifford's Inn, E. C) of an advance prospectus of *The Reunion Magazine,* the first number of which will be ready in September. This new monthly periodical is designed with the definite object of advancing the cause of the reunion of Christendom and to give full and free expression to the views of those who aim at the realization of this ideal. The magazine will welcome the coöperation of all those—no matter to what part of the Catholic Church or to what Protestant denomination they belong—who are interested in, who desire, or who are working for reunion. Support and promise of contributions have already been received from representative men in the Anglican, Roman, and Greek Communions, as well as from prominent Protestant dissenters. But while its pages will be open to the free expression of opinion from all sides, the magazine will have a definite editorial policy. It believes one holy, Catholic, and Apostolic Church, and it believes that the Church of England is the Catholic Church locally in England:

"It believes that the Anglican Church, with its unique position, has a wonderful opportunity of bridging over the gulf that lies between Catholicism and Protestantism. But while it will do all in its power to promote reunion with Nonconformists and Dissenters, it will advocate nothing that would tend to invalidate our Catholic inheritance. Comprehension, not compromise, is its motto. There must be no slackening of Church principles, no accommodation, which could raise fresh barriers between ourselves on the one hand, and the orthodox branches of the Eastern Church, nor of the Latin communion. These firm convictions will guide its editorial comments, while they will not prevent it giving publicity to the beliefs of those who differ partially or wholly from them."

The preliminary list of supporters and contributors comprises the names of, among others, Earl Nelson, the Bishops of London, Gloucester, Aberdeen, Glasgow, Bishop Mathew (Old Catholic body in England), Canons Brooke and Randolph, the Rev. the Hon. James Adderley, the Rev. H. J. Fynes-Clinton (Hon. General Secretary of the A. and E. O. C. U.), Rev. G. B. Howard, Spencer Jones, Father Kelly, T. A. Lacey, and Mr. Athelston Riley. It has been decided to give members of certain societies *e.g.,* E. C. U., A. P. U. C., A. and E. O. C. U., an opportunity of becoming "Original Subscribers" to *The Reunion Magazine* at the reduced subscription of five shillings *per annum,* post free, to any part of the United Kingdom. The ordinary subscription to the magazine is 8*s.* 6*d.*

PROGRESS TOWARDS REUNION.

The second annual report of the Anglican and Eastern Orthodox Churches Union has now been issued and sent to members and associates. With reference to *Eirene,* the official organ of the Union, it is explained that the delay in issuing the third quarterly number, which is in preparation, has been due to unforseen difficulties connected with the translation, the first Greek editor, Rev. T. P. Themelis, having returned to Jerusalem. The new Greek editor is Mr. Theodore Theodorides. It is a great pleasure to note that the past year has been one of great advance in the matter of relations with the Orthodox Eastern Church, and one of satisfactory progress in the membership and work of the Union. In the first annual report, the members numbered 227. In the current report they number 444, with 23 Anglican and 5 Orthodox Eastern Bishops on the roll.

The S. P. C. K. has published in pamphlet form versions in Greek, Latin, and Arabic of certain parts of the resolutions arrived at by the Lambeth Conference of last year, together with a special letter from the Archbishop of Canterbury. A note adds that the Greek version is the work of M. L. Gennadius, the Latin by the Bishop of Salisbury, the Bishop of Bombay, and other learned Latinists, and the Arabic by Mr. L. A. Fanous of Oxford. The whole of the 78 resolutions are rendered into Latin.

BAN REMOVED FROM ST. PETER'S, LONDON DOCKS.

The patronal festival at St. Peter's, London Docks, was kept with special rejoicings this year on account of the announcement thereat of the removal of the Episcopal ban under which the parish has so long rested and suffered in consequence of the refusal of the vicar to conform to the Lambeth Opinions. It ought surely to be among all Catholics a matter for devout thankfulness to Almighty God that He has put it into the heart of His servant the Bishop of London to reconsider his attitude towards St. Peter's and to give it full and fatherly recognition among the churches of his diocese. At the annual lunch held in Wapping in connection with the patronal festival at St. Peter's, the vicar (the Rev. L. S. Wainright) stated in effect that the Bishop had paid a private visit to the church, and thereafter had sent the following letter to him:

"DEAR WAINRIGHT:—I am anxious to allow the new Bishop of Stepney to visit your church, and also, when I have time, to visit you myself. All your services, prayers, and hymns have now been submitted to me or my predecessor and approved. I understand, moreover, that you are prepared to use no hymn or prayer of which I, as Bishop, disapprove.

"There remains therefore the two subjects of Incense and Reservation. (1) With regard to Incense, in view of the fact that incense has been used in your church for forty years or more I make no order. (2) With regard to the Reservation of the Sacrament, I sanction it being reserved for the purpose of communicating the sick, but direct that it shall be reserved in the mortuary chapel, pointed out to me at my visit this morning, instead of in the side chapel where it is now reserved.

"Feeling sure you will comply with this direction,

"I am, Yours very sincerely,

A. F. LONDON."

The reading of this letter was received with great cheering. The vicar said the Bishop hoped to be with them next year.

CHURCH PAGEANT TO BE REPEATED NEXT YEAR.

The last performance of the Church Pageant was given on Saturday fortnight. The committee are so satisfied with the results of their first attempt at ecclesiastical pageantry that they intend next year to repeat the Pageant with some new and some old scenes, retaining only those which have been most popular this year. The Bishop of London has consented to lend the grounds once more, and so the great expense of re-erecting the stand will be avoided. The numbers of spectators at the Pageant, including those witnessing the dress rehearsals, make a total of 178,000.

MEMORIAL TO THE REV. H. H. WOODWARD.

The memorial to the late Rev. H. H. Woodward, Precentor of Worcester Cathedral, is to take the form of rebuilding the choir school and house. The scheme will cost between £3,000 and £4,000, towards which the Chapter will contribute £500. The late Precentor has left £2,000, the interest of which is to be applied to helping choir boys whose voices have broken to carry on their education in other schools.

SOUTHWARK DIOCESAN CONFERENCE AGAINST PRAYER BOOK REVISION.

The Southwark Diocesan Conference last week had before it the present burning question of Prayer Book revision, and decided by 48 votes to 39 against revision. The conference also took the right line on the subject raised by a motion of Mr. H. W. Hill (secretary of the E. C. U.), deploring the proposals now under official consideration to extend the operation of the Divorce Law, and trusting all Christian people would offer strenuous resistance to any such measure. After the defeat of a number of amendments by overwhelming majorities, Mr. Hill's motion was passed with but two dissentients.

CONTROVERSY AS TO INVOCATION OF THE SAINTS.

It may be well here to notice in brief the controversy which has arisen between the Bishop of Salisbury and the Rev. Darwell Stone, librarian of the Pusey House, Oxford, concerning the Invocation of Saints. And in recalling the circumstances of the controversy I will give Mr. Stone's own succinct account of them in the *Guardian* of last week (June 30th), as well as his own statement of the main point in issue between the Bishop and himself. In the number of the *Church Quarterly Review* for January, 1899, an article on this subject from his pen appeared. This article, with some very slight additions, was published in book form by Messrs. Longmans in 1903. The parts relating to the interpretation of the Twenty-second of the Articles of Religion were criticised at length by the Bishop of Salisbury in his book entitled *The Invocation of Saints and the Twenty-second Article,* published in 1908. Early in the present year Mr. Stone availed himself of the opportunity of the reissue of his book in a cheap form to add a preface containing replies to some criticisms, and among them to those of the Bishop of Salisbury. In the numbers of the *Guardian* for May

20th and June 2nd the Bishop replied to his reply. The article on "The Invocation of Saints" in last week's *Guardian* was a rejoinder from Mr. Stone.

It was the Rev. Darwell Stone's contention that the English article does not condemn the decree of the Council of Trent on the subject of Invocation, and does not make the form known as the *Ora pro nobis* an unlawful devotion for the clergy and people of the English Church. According to the Bishop of Salisbury, the article repudiates the whole practice of Invocation, including the *Ora pro nobis*, and, as a consequence, any one in Holy Orders in the English Church who teaches the same is unfaithful to his declaration of assent to the Thirty-nine Articles.

"The Bishop of Salisbury describes those clergymen who agree with me," writes Mr. Stone, "as 'unfaithful' to their 'declaration of assent.' I hope that he will not grudge me the retention of my belief that some slight service may be done to the Church of England, in days when she sadly needs all the help which any of her sons can give, if it can be shown that in her official documents she has not condemned the authorized teaching on this subject of the Churches of the East and the Church of Rome, and the doctrine and practice of such great saints and teachers of the Universal Church as St. Gregory of Nazianzus and St. Basil, St. Gregory of Nyssa and St. Chrysostom, and St. Ambrose and St. Jerome." "For myself," he concludes, "I hold still that there is no necessary incompatibility between the Twenty-second Article and the decisions of the Council of Trent; and I remember that I first learnt so to think, some thirty years ago, from the writings of Dr. Pusey (*Eirenicon*, Part I. pp. 99-101, 207-9; Postcript to Preface to re-issue of *Tract* XC., pp. 38, 39) and Bishop Alexander Forbes (*An Explanation of the Thirty-nine Articles*, p. 422)."

The point of difference on this subject between the Bishop of Salisbury and the Rev. Darwell Stone may be said to be necessarily that between a High Churchman and a Catholic Churchman. The Bishop answers to the former designation perfectly, while the Pusey House librarian no less so to the latter.

J. G. HALL.

POSTSCRIPT.

London, July 7th.

At the Eucharist this morning at All Hallows' Church, North St. Pancras, N. W., our prayers were asked on behalf of "Herbert Jeaffreson, priest," who was said to be dying. I afterwards learned on inquiry of the vicar that it was "our" Mr. Jeaffreson, the European correspondent of THE LIVING CHURCH. When calling on the Rev. Mr. Kirkpatrick, late vicar of St. Augustine's, Kilburn, a week or two ago, I learned he had been taken seriously ill, but was then better.

J. G. H.

THE WORKER AND HIS WORK.

BY C. H. WETHERBE.

IT is natural that one who is zealously engaged in a good cause should ardently desire that his work should be as effective as possible. Animated by a high purpose, his constant thought is to do his best for the weal of others. To such a person there is no greater pleasure than the consciousness that at least some people are being benefited by his work. And this is particularly true of the Christian worker who devoted much of his time to the welfare of others without hope of any material reward. He loves his work for the sake of the blessings which it may bring to those in need of it. And this is equally true of the one who, although receiving due compensation for his work, as a means of livelihood, is mastered by the purpose of ministering to the greatest well-being of others.

This is his chief joy. He longs for a knowledge of the good results of his labors. To know that even one person has been made better and happier by his services is gratifying beyond all expression. It was such an aspiration as this that occupied a large place in the heart of St. Paul, as is evident from these words in his letter to the Roman Christians: "I long to see you, that I may impart unto you some spiritual gift, to the end that ye may be established." He could not endure the thought that his work had been in vain, in any field of action.

And so it is with those to-day who are like-minded. They have an intense longing for the very best results to issue from their work. The thought that those issues extend into eternity is a most exhilarating one. They sometimes get discouraged because they do not see as great results as they desire. I have a word of comfort for such ones, and that is this: After one has done his full duty in respect to a certain thing, let him feel that he has done all that was required of him, and that his responsibility rests there. I have had great comfort in this thought, especially in times of discouragement. No more does God ask of us than to do our work as best we can.

DR. HUNTINGTON SERIOUSLY ILL

Disquieting Reports Concerning Distinguished New York Priest

VACATION SCHOOLS ARE THRONGED BY CHILDREN

Forced Resignation of General Bingham is Condemned

OTHER SUMMER NEWS OF THE METROPOLIS

Branch Office of The Living Church
416 Lafayette St.
New York, July 19, 1909

NEWS reached this city on Wednesday morning last of the illness of the Rev. Dr. William R. Huntington, rector of Grace Church, doubtless the most widely known priest in the American Church.

Instead of going to his summer home at Northeast Harbor, Maine, Dr. Huntington went to the home of his daughter, Mrs. Royal Robbins, at Nahant, Mass.; his other daughter, Miss Margaret, being abroad at this time. She has been summoned home and is now returning. A son, Francis C. Huntington, is also with his father. Dr. Huntington's present trouble is acute indigestion, and is attributed largely to over-work. On Friday he was reported by his son-in-law in a telegraphed reply to the *Times* as being "seriously ill" and "no change last few days."

The Rev. Karl Reiland, rector's assistant, gave the following statement on Saturday evening to THE LIVING CHURCH:

"Dr. Huntington is with his daughter, Mrs. Royal Robbins, at Nahant, Mass. He is seriously, though not necessarily dangerously, ill with intestinal trouble. At last reports he was resting quietly, and better news is expected from him."

LATEST BULLETINS CONCERNING DR. HUNTINGTON.

New York, July 19 (night).—Late information is that there is very slight chance for Dr. Huntington's recovery.

Nahant, Mass., July 20.—Dr. Huntington is losing strength. There is no hope of his recovery.

THE CITY'S VACATION SCHOOLS OPEN.

Notwithstanding vacation schools and playgrounds to the number of 139 were opened on Monday morning, July 12th, by the Board of Education, in many places the attendance was so large that difficulty was found in accommodating the children. These schools will be open for six weeks from 9 o'clock until noon. Many of the pupils will have a chance to raise their examination marks and attain the promotion denied them at the end of the last regular session; others will be able to make up a total of thirty days attendance, which will count in figuring up the 130 days of schooling that the law requires. In many cases the vacation schools offer a positive relief to tired mothers, as the youngsters are kept off the streets, idleness and mischief are prevented, and things useful may be learned. At one school in Brooklyn upwards of 1,000 children have been enrolled,; sixteen teachers have the care of them. The afternoon playgrounds are open from 1 to 5:30. Evening roof playgrounds will be opened for eight weeks from 7:30 until 11 o'clock. Evening recreation centres will also be held in the congested districts. Thirty day nurseries were also opened last Monday for mothers and infants.

RETIREMENT OF POLICE COMMISSIONER BINGHAM.

Ever since the announcement of the forced resignation of General Bingham as head of the Police Department in Greater New York there has been a flood of editorials, communications, and other articles in the metropolitan press. It has been alleged that violations of the Sunday laws have been more open and defiant and numerous since the resignation became effective on July 1st.

According to a report in the *Times*, the Rev. Andrew F. Underhill, preaching in the Church of the Ascension declared that the prime issue confronting the Church was political corruption.

"A decent and honorable Police Commissioner, who always strove to do his duty and unflinchingly tried to make the department as efficient as possible under the conditions surrounding him," said Mr. Underhill, "has been removed from his office. It was done for political reasons, so that the men who accomplished this could attain their own selfish and corrupt ends."

DEATH OF A WELL-KNOWN CITY MISSIONARY.

The Rev. Charles William Camp, missionary at the Workhouse, Hart's Island, New York City, died Sunday, July 11th, at his home in Richmond Hill, L. I., aged 64 years, as reported by telegraph last week. He was the grandson of Bishop Hopkins of Vermont.

Mr. Camp served through the Civil War as an officer in the First New Jersey Cavalry. He was made deacon by Bishop Doane of Albany in 1870, and ordained priest by Bishop Young of Florida in 1871. Funeral services were held in the Church of the Resurrection, Richmond Hill, on Wednesday afternoon.

Mr. Camp was widely known in life insurance circles. Before serving on the staff of the City Missions Society he was actively engaged in one of the large insurance companies.

BISHOP POTTER MEMORIAL ORGAN.

A new organ at Christ Church, Cooperstown, erected in memory of Bishop Potter, was dedicated last Sunday morning. Bishop Potter's intimate relationship with Cooperstown will be remembered, that having been the place of his summer home and of his final illness and death. This organ that has been erected is the gift of his widow, who died shortly after the Bishop. In order to make room for the instrument it was necessary that the organ chamber itself be remodeled, which has been accomplished. A bronze tablet, made by Messrs. J. & R. Lamb of New York, bears this inscription:

TE DEUM LAUDAMUS
TO THE GLORY OF GOD AND IN LOVING MEMORY OF
HENRY CODMAN POTTER, D.D., LL.D., D.C.L.,
Seventh Bishop of New York, who, during the summers of his later years was a regular attendant at the services of this Church and died in this village, at Fernleigh, July 21, 1908, A.D.
THIS INSTRUMENT IS ERECTED BY ELIZABETH SCRIVEN POTTER,
1909—A. D.

The organ, though not large as compared with modern instruments for very large buildings, is one of the very finest quality.

Christ Church, Cooperstown, will celebrate its centennial on July 10, 1910, which falls on a Sunday and will be exactly one hundred years after the consecration of the church.

TEN YEARS RECTOR AT RED HOOK.

The Rev. R. V. K. Harris completed ten years in the rectorship of Christ Church, Red Hook, and All Saints' Chapel, Upper Red Hook, on July 10th, when he was tendered a reception by the members of the parish and presented with a handsome gold watch with a complimentary address by Mr. Gedney telling of the prosperity and good feeling within the parish in this period.

CONGREGATIONAL VIEW OF BISHOP GRAFTON.

THE following appreciation of the Bishop of Fond du Lac appears in the *Congregationalist* of July 10th, under the caption, "One Good Man's Influence." Certainly in this day, when too many are able to view their contemporaries in public life only through partisan spectacles, it is reassuring to discover how a pure, useful life strikes one who is able to see it, without such a warped view.

"Called to Fond du Lac, Wis., to assist in the service of laying the cornerstone of the First Congregational Church over the ruins of the church destroyed by fire last September, I found the city on the eve of a two days' celebration of the twentieth anniversary of Bishop Charles C. Grafton's consecration to the episcopate and the fiftieth of his ordination to the priesthood of the Protestant Episcopal Church. To the influence of the Bishop of Fond du Lac is to be credited in part the almost cathedral-like building which the Congregational church is rearing. The structure destroyed by fire was, when erected about thirty years ago, the best in the Lake Winnebago region, but the ground plan of the new covers twice the area of the old, the material is granite and sandstone, instead of Milwaukee brick, and the architectural design is superior both in beauty and utility. . . . .

"In St. Paul's Cathedral and its accompanying buildings Bishop Grafton first gave to his city an object lesson in higher standards of architecture, and when the churches in process of construction are completed, the city of 20,000 will have four churches of remarkable beauty. The cathedral choirs also have had an influence both in dignifying the musical service and the position of choir leader in all the churches. In the procession which was part of the great service of the Golden Jubilee the choir preceding the Bishops and Canons, gorgeously garmented in scarlet, purple, and gold, was largely made up of those from other churches to whose forbears such services were dreadful abominations; but the present generation put aside its Puritan scruples to help celebrate the twentieth anniversary of a Bishop who is honored in his own city as a citizen, a man, and a devoted minister of Christ.

"A neighbor of Bishop Grafton's for eight years in the care of a church at the opposite pole in matters of administration, and differing from him as Puritan necessarily differs from prelate, I have found him always sympathetic in the deeper unities of the Spirit. In response to the greetings of his fellow-citizens at a dinner in his honor, these in part were his words: 'We have been like poor, imperfect creatures, filled with a sense of our own worthlessness, conscious of our many failures, poor sinners, stumbling on towards God, but saved through His grace, as specks in the sunbeam of His love. In my long life I have learned this lesson: to be charitable to all who call themselves Christians. All baptized into Christ are members of Christ and members one of another. It is by the cultivation of Christian charity that the evils connected with division will be mitigated or pass away.' "J. H. C."

A STRANGE ENCOUNTER.

By MARIE J. BOIS.

HAVING availed myself of the privilege of spending a quiet hour in the little church which I so dearly love, before His altar, where beautiful flowers, spotless linen, and shining brass betokened the loving, reverent hands which had handled them, I left the church to take the stage which brings the mail to the out-of-way little village where I have my summer retreat.

To anyone who loves the peaceful atmosphere of His sanctuary; who feels that truly it is his "Father's house, none other but the House of God and the gate of heaven"; to him who kneels in adoration before the Real Presence in the Eucharistic Sacrifice, the shock of the contrast which I met at the very door of the church will be readily understood. Strange groanings and creakings had disturbed the stillness of the last half hour of my retreat, the cause of which I was soon to discover. A chapel (of which denomination is immaterial) was being removed, and so blockaded the road that, in order to pass, the stage driver had to unhitch his horses, which refused to pass by the obstacle. While we were waiting to get into the stage again, I enquired where the chapel was going and why it was being moved. Imagine my astonishment on receiving the answer that it had been sold and was going to be transformed into a dwelling house!

Never had the contrast between a "meeting house" and a "consecrated church" been brought so vividly before my eyes: the "holy temple" of the Lord which I had just left, in which so often I had been a partaker of His Body and Blood, and this building, ignominiously dragged away to be reduced to the ordinary, common use of men. Could such a thing have happened if the "memorial meal" which this chapel had witnessed had been the "sacrifice of praise and thanksgiving," the offering up of Christ's Body and Blood; if such a clear view of it as the following had been held by those who officiated in it?

"Not the physical body and red blood of the living Christ, as they were before the crucifixion, and as they are imagined by those who believe in the doctrine of transubstantiation; not the lifeless body and blood of the dead Christ after the crucifixion, as they are imagined by those who hold the Zwinglian doctrine that the Holy Communion is a bare memorial of Christ's death upon the cross; but the Body and Blood of Christ as they became after He rose from the dead, the immortalized, spiritualized, glorified Body, and the immortalized, spiritualized, and glorified Blood as they are now united once more in Him who liveth and was dead and who is forever both the priest of God and the lamb of God."

Where such a sacrifice has been offered, can the sanctuary be willingly transformed into an ordinary home? A home it is truly to him who prays in His temple; but a spiritual home, one which his reverent love would refuse to desecrate under any circumstances; one worthy of the beautiful description from the pen of the writer quoted above:

"A passer-by strays in at the door of a real house of prayer on a week day, and somehow the breath of prayer lingers on the walls, somehow the spiritual fragrance of prayer, which in the Bible is so often compared with incense, fills the quiet sanctuary. No other being may be present; but this stranger, who has never been there before, seems at once to feel at home, while the silent spell of the sanctuary falls full upon his soul, prompting him to sink on his knees and whisper, 'This is my Father's home; this is none other but the House of God and the gate of heaven.' "

DEFERRED DUTIES usually mean neglected duties. In this field, accumulation is the enemy of accomplishment. Accumulated dividends may be a very good thing, but they are never earned by allowing unfinished tasks to pile up on us. When we have to admit that there are a score of duties that have been awaiting our attention for days or weeks or months, and that ought to have had our attention long ago, we may at the same time safely admit that something is wrong with our plan of life. The whole trouble probably lies in our not doing to-day what we ought to do to-day; and that results from two sins: Misusing some of our time, and wasting some of our time. The right selection of our tasks, and then intense concentration on our tasks, will put a stop to the fatal accumulation. No one has any right to stagger along under the burden of unfinished tasks that ought long ago to have been put out of the way.—*Selected.*

THE SEABURY CONFERENCE AT CAMBRIDGE, MASS.

THE Church Conference at Cambridge this year started on July 12th and during its first week surpassed in many ways any previous conference held under the direction of the Seabury Society. The marked advance over earlier years was in the proportion of laymen, in the interest taken by Church people, and in the presence of Church leaders and workers, rather than those who attended simply for the outing.

The Cambridge Theological School, kindly loaned by Dean Hodges and the trustees, proved ideal in many ways. On two nights of the first week the school refectory was filled to its capacity, but the rest of the time there has been ample room. The men are quartered in the school dormitories, and the women in houses within a block or less. Three mission study classes, with one of them divided into two parts, were maintained.

A splendid start was given the Conference by the presence and popularity of Bishop Talbot of Bethlehem. On the Sunday preceding the opening the Bishop preached in St. Paul's, Boston, to a large congregation, and again at night in the Church of the Advent that was equally large. Indeed, attendance at St. Paul's exceeded all July expectations, and this was true of the week-day meetings, held at noon. The attendance to hear Bishop Talbot on Monday was 150, and during the balance of the first week, when the speakers were the Rev. E. R. Carter of Grace Church, Lynchburg, Va., and Mr. Eugene M. Camp of New York, the attendance was from seventy-five to one hundred. These were fair average figures for the winter season, yet the week was one of the warmest Boston has experienced this summer.

On one day of the first week twenty-two parishes of Boston and vicinity sent eighty-three young laymen for a conference on volunteer work by laymen for the missions of the Church. The conference was held in St. John's Chapel of the school, with dinner in the refectory. Bishop Talbot presided. There were no set addresses, but the question and answer method was followed. Professor Colladay of Berkeley Divinity School gave points on Bible study by laymen, and was plied with questions from almost the moment he began to speak. Laymen from missionary societies of laymen of Pittsburg, Louisville, and New York told of their work and answered questions for fully one hour. Suggestions were made to the laymen concerning parish work upon their return home, the chief one being that they study conditions. Closing, Bishop Talbot and Bishop Williams gave short addresses.

On another day eighteen parishes sent fifty-eight young women, most of them Junior Auxiliary members. A quiet hour was spent in St. John's Chapel, with Father Powell as leader of the devotions, and then a conference was held in the Sunday school building. In the evening, following dinner in the refectory, an illustrated service was given, ten girls of St. John the Evangelist parish, Boston, assisting. The attendance filled the building, and the meetings were most helpful. The whole was in charge of officers of the Junior Auxiliary of the diocese.

On still another day a visit was paid to the mother house of the Sisters of St. Margaret, Boston, where was an exhibit of ecclesiastical embroidery, including some of the best specimens in this country. They were brought from the Church of the Advent and St. John the Evangelist, to supplement those of the Sisterhood. One afternoon a visit to Harvard University, including Phillips Brooks House, was the diversion, with the Rev. Prescott Evarts as guide and lecturer. On Saturday there was a view of Harvard University Observatory, with Professor Pickering as host and guide, followed by a garden party and sunset service held on the private grounds of one of the Cambridge members of the Conference. At the service students of the school, who remained over to attend the Conference, sang, and the speaker was the Rev. Dr. Lloyd.

The intercessions in St. John's Chapel on one noon were taken by a Chinese student, who asked the prayers of those present for his country, the wise direction of its awakening, and especially for its Christian education and for its political authorities. That night, at the sunset service out of doors, the address was by the same student and was upon conditions in China. On the following noon the intercessions were made by a Japanese student, who also made the address at the sunset service that evening. Thus there were Chinese and Japanese days of intercession.

GROUP IN ATTENDANCE AT SEABURY CONFERENCE, CAMBRIDGE, MASS.

The central figure is the Bishop of Bethlehem, the Rt. Rev. Ethelbert Talbot, D.D., LL.D. At his right is the Bishop of Michigan, the Rt. Rev. Charles D. Williams, D.D.

Of special interest were the two addresses on missions in the Sunday school. These were given by Miss Grace Hutchins of Boston, in the absence of the Rev. W. E. Gardner, Miss Hutchins having been a worker and compiler with him as chairman of the Sunday School Federation's committee on missions. These addresses were given on Thursday and Friday evenings of the first week.

The registration up to Saturday, the 17th, was 175, and it is likely the total will reach two hundred. Besides members there are visitors at most of the meetings, and extension addresses at eight churches in and around Boston. Among clergy outside of Boston and vicinity who are in attendance are the Rt. Rev. Dr. Charles D. Williams, Bishop of Michigan; the Rev. Dr. J. B. Hubbs, St. Peter's Church, Geneva, N. Y.; the Rev. E. R. Carter, Grace Church, Lynchburg, Va.; the Rev. G. N. Deyo, Church of the Advocate, New York; the Rev. William Way, Grace Church, Charleston, S. C.; the Rev. Dr. J. DeW. Perry, D.D., of Philadelphia; and the Rev. G. A. Oldham, St. Luke's Church, New York.

CONTENTMENT comes neither by culture nor by wishing; it is reconciliation with one's lot, growing out of an inward superiority to our surroundings.—*J. K. McLean.*

THE LATE DR. MURDOCH.

By the Rt. Rev. Joseph Blount Cheshire, D.D.,
Bishop of North Carolina.

THE announcement of the death of the Rev. Francis J. Murdoch, D.D., rector of St. Luke's Church, Salisbury, N. C., comes with the shock of a great surprise to most who hear it, as it was not generally known that there had been any failure in that physical vigor and tireless activity which marked the career of this eminent priest and doctor of the Church. Those nearest to him, who for some weeks had known that he had symptoms of serious heart trouble, hoped that rest and quiet would soon restore him to his normal condition, and that the Church would still for many years enjoy the benefit of his presence and labors in the parish which nearly forty years of uninterrupted service had seemed to make peculiarly his own, where no other could supply his place. Leaving Salisbury the evening of June 14th for a visit to his kinsfolk in Charleston, he had just one week of rest from labor, and died suddenly the night of June 21st. He had just completed the forty-first year of his ministry, and was preparing to celebrate on Sunday, June 27th, the close of the thirty-seventh year of his rectorship of St. Luke's Church, Salisbury, when he was called to enter upon that rest which remaineth for the people of God.

Dr. Murdoch was born March 17th, 1846, near Asheville, N. C. His parents were natives of Ireland. When a boy of fifteen, he enlisted in the Confederate Army in the famous "First North Carolina," the "Bethel Regiment," and served until near the end of the year 1861. Wiser counsels then prevailed over the ardor of youth, and he was mustered out of service and entered the Military College of South Carolina at Charleston, known as "the Citadel." He continued here until he had completed his nineteenth year, rising to the rank of lieutenant, and distinguished himself in the literary and scientific courses of this excellent school.

Returning to Asheville, he became a candidate for Holy Orders, and was ordained deacon, by Bishop Atkinson, April 17, 1868, and priest, May 8, 1870. After some years of service as a missionary at High Shoals and other points, he became rector of St. Luke's Church, Salisbury, in June, 1872, remaining in that parish until his death.

It is impossible, within the space at command, to give even a summary of the labors of this extraordinary life which has just passed on to its higher sphere of activity. As a preacher; as a missionary beyond the bounds of his ordinary parochial work; as a teacher, for many years instructing daily with prevailing power classes of boys, and until the very end of his life teaching and stimulating and enlightening every one who came in contact with him; as a trainer of young men for the ministry; as a potent factor in the most important enterprises, not only of the Church, but of the community, and of places distant from his home and parish; in all these, he was not only eminent, he was preëminent. Indifferent to personal popularity and to public distinction, and absorbed in the affairs of his own parish and community, he was not very early drawn into the wider activities even of the Church. He did not sit in the General Convention until 1889, but from his first appearance he commanded the respect and confidence of the leading men in that body, and had always a place upon some of its most important committees. For the last twenty years he sat in that body; and from the year 1894 was one of the most influential trustees of the University of the South. As one of the first trustees of St. Mary's School, Raleigh, he had a most important part in establishing that school as a permanent institution of the Church. Of the positions of trust and honor filled by him in connection with almost every important interest and enterprise for the real advantage of the city of Salisbury, it is impossible to speak adequately. Of more than one he was not only the head, but the acknowledged author and founder. No man in the community was so laborious, so useful, so implicitly trusted as he. His position and influence were absolutely unique and incomparable.

In 1893, he was nominated by the present Bishop of North Carolina for Bishop, and was the choice of large numbers of the clergy and laity. Knowing this, he yet nominated and urged the election of the present Bishop, using thus his influence to prevent his own election; "in honor preferring one another."

GROUP IN ATTENDANCE AT SEABURY CONFERENCE, CAMBRIDGE, MASS.

During his rectorship of St. Luke's, Dr. Murdoch established in Salisbury one new parish church and two mission chapels; and, in Rowan county, one new parish church and four mission chapels; all these built largely (in some cases, almost entirely) at his personal expense. And beyond the limits of his own town and county he did much of the same kind of work. Shortly before his death he gave to the trustees of the diocese a valuable lot in Salisbury for a chapel for a mission to the negroes.

During these years he also presented for ordination twelve young men, almost all of whom owed their training and preparation for the ministry wholly to his personal interest, influence, and instruction. Among these to-day are some of the ablest and most efficient priests of the diocese of North Carolina.

But all this enumeration of his lesser works may to those unacquainted with him obscure the real greatness and attainments of him whom we now mourn. He was all that has been said incidentally, and because unexpectedly, and to him undesignedly, it came in his way to do these things for the world, for the Church, and for his brethren. But he was, first of all, and above all, a theologian, and then a preacher. He was a student and then a teacher. He eminently exemplified the precept that, "The priest's lips should keep knowledge." We have had better clasical scholars among the clergy of the diocese, though in the classics he was better than most of us. It is doubtful if we have ever had any who equalled him in knowledge of patristic and scholastic theology. The writings of the greatest of the ancient and medieval fathers and doctors were not only on his shelves—they had been largely digested and ap-

propriated by his vigorous, analytical, and capacious intellect. And yet he was not unappreciative of the best of the Puritan divines. Among the last words he ever uttered to the writer, only a few short days before his death, were in commendation of Richard Baxter's practical works. He said there was hardly any one whom he had read more or with more profit. "Old Baxter can help us to know what sin is, and repentance, and pardon."

And yet, with all these stores of ancient and modern theology, his preaching was almost wholly the exposition and application of the Word of God. It was all doctrine and exhortation taken out of the Holy Scripture, and a life agreeable to the same. It was the Bible looked at with an open eye and an open heart, and expounded with a force and simplicity and originality which made it plain to the simplest understanding, and yet brought out new force and new meaning to the best instructed among his hearers. Such preaching does not always attract crowded congregations, but we who have heard him feel that we have seldom heard such able, helpful, and convincing sermons, and we hardly know where we may now look for them.

AN ATTEMPT TO REVIVE JEWISH GOVERNMENT ON GRAND ISLAND, NEAR BUFFALO, IN 1825.

BY THE REV. H. P. SCRATCHLEY.

THERE was in 1825 an attempt made to found a city of refuge for the Jews throughout the whole world. The orignator of the idea was a Mordecai Manuel Noah of the city of New York, and the city was very appropriately to be called Ararat. The government was to be by judges, as described in the Book of Judges. There was given in the *Christian Watchman,* the Baptist periodical, of the date of September 25, 1825, an account of the dedication of the cornerstone of the new city, from which this account is taken.

The dedication took place in the city of Buffalo, in the *Episcopal church,* with military, Masonic, and religious ceremonies; the reason for having the ceremony in Buffalo was the difficulty of conveying the people to the island.

A proclamation had been issued which announced to the Jewish people throughout the world that an asylum had been provided for them in a fruitful and happy country, where their religion would be respected and their rights protected; it gave the local advantages of the position selected. It stated that the Jewish nation had been reorganized under the government of judges, and ordered a census of the Jews throughout the world to be taken. Those in foreign countries were directed to encourage the emigration of those young men who would add to the strength and character of the nation. A neutrality in the war between Greece and Turkey, then in progress, was commanded. Polygamy was forbidden. The Indians of this country were declared to be the descendants of the lost tribes of Israel, and the propriety of acquainting these with their origin and of civilizing them was suggested. To support the city and to pay the expense of founding it a capitation tax of three shekels (about one dollar) was to be levied on all Jews. This ambitious and comprehensive proclamation was signed: "By order of the Judge, A. B. Seixas, Sec'y *pro tem.*"

Mr. Noah was the first, if not the only, judge of Ararat, and prepared for the ceremony of founding the city by having a cornerstone dedicated. He seems to have enlisted in his scheme all the officials of Buffalo, as is seen from the account of the dedication. The ceremonies connected with the dedication began with a salute of twelve guns at daybreak, in honor of the twelve tribes of Israel; at 10 A. M. the procession moved towards the Episcopal church in the following order:

"Col. Potter, Grand Marshall;
Musick;
Military, Citizens, and Civil Officers;
The State Officers;
The United States Officers in Uniform;
The President and Trustees of the Corporation;
The Tyler and the Stewards;
Entered Apprentices—Fellow Crafts;
Master Masons—Past Masters;
The Reverend Clergy;
Stewards, with Corn, Wine, and Oil;
Globe | Principal Architect with square, level, and plumb | Globe
The Bible (borne by a Master Mason);
Square and Compass (borne by a Master Mason);
The Judge of Israel
(In black, wearing the judicial robes of crimson silk trimmed with ermine and a richly embossed golden medal suspended from the neck.)
A Master Mason;
Royal Arch Masons;
Knight Templars."

On arriving at the church's doors, the troops opened to right and left, and the procession entered the aisles, the band playing the grand march from *Judas Maccabeus.* Then the full organ began the *Jubilate.* On the Communion table lay the cornerstone, with the following inscription (in Hebrew): "Hear, O Israel, the Lord is our God. The Lord is One." And (in English), "Ararat—The Hebrew Refuge founded by Mordecai Manuel Noah, in the month of Tisri, 5586, corresponding to September, 1825, and in the 50th year of American Independence." On the stone lay the silver cups of wine, corn, and oil.

The ceremonies commenced by the reading of the morning service (Prayer?) emphatically by the Rev. Mr. Searle of the Episcopal church. The programme was, an anthem, "Before Jehovah's Awful Throne," sung by the choir to the tune of Old Hundred. Then the morning service, with special psalms, the 97th, the 98th, the 99th, and the 100th, and the first lesson was the first eight verses of Zeph. 2. (Nothing is said about a second lesson.) After the morning service the 127th psalm in verse was sung. This was followed by the ante-Communion service, after which a psalm in Hebrew was sung.

During the services Mr. Noah delivered an address, in which he declared the purpose he had in view, and reviewed in detail the history of the Hebrew nation, their sufferings, their numbers, etc. The church was filled with ladies, and the whole ceremony was impressive and unique. On the conclusion of the ceremonies, the procession returned immediately to the Court House, and the Masonic brethren and the military repaired to the Eagle House and partook of refreshments.

This account is almost literally that given in the *Watchman.* Surely it is unique in the annals of the Episcopal Church. One is led to wonder whether Mr. Noah was a Christian, and if he were not, why he cared to have the cornerstone of a Jewish city of refuge dedicated in a Christian place of worship with so essential a Christian service as the ante-Communion service. The writer has not been able to discover anything further concerning Ararat. Perhaps others may know.

DR. REGESTER'S SUPPLEMENTARY STATEMENT.

[A proof of the foregoing article was sent to the rector of St. Paul's, the mother church of Buffalo, the Rev. J. A. Regester, D.D., with the inquiry whether local tradition or records could supplement so novel an incident. Dr. Regester's reply is of equal interest to the article itself and is printed below.—EDITOR L. C.]

I HAVE looked up the matter referred to in the enclosed article, and your correspondent has the facts of the case correctly. The stone is now in the possession of the Buffalo Historical Society, and a full account of the occurrence is given in the publications of the society issued in 1879. Israel Zangwill has used this incident as the basis of a short story called "Noah's Ark," in his book, published in 1899, entitled *They that Walk in Darkness.* The facts are used almost literally.

The Rev. Mr. Searle, it appears, had previously known Mr. Noah, having met him when he was chaplain on one of the government ships of war and Mr. Noah was United States consul at Tunis. Mr. Searle is spoken of by one who knew him personally as "the highest kind of High Churchman."

St. Paul's Church was at that time the only public building of a religious character in the village. Accounts are preserved of Fourth of July celebrations of 1821 and 1824 which were held in the church and "Hail Columbia" was sung.

The first recorded celebration of Mass in Buffalo by a priest of the Roman Catholic Church states that the few members of this Church then living in Buffalo "were visited in 1821 by the Rev. Mr. Kelly of Rochester, who said Mass in St. Paul's, the Episcopal church." The Rev. Deodatus Babcock was rector of St. Paul's at this time.

J. A. REGESTER.

WE TREAT GOD with irreverence by banishing Him from our thoughts, not by referring to His Will on slight occasions. His is not the finite authority or intelligence which cannot be troubled with small things. There is nothing so small but that we may honor God by asking His guidance of it, or insult Him by taking it into our own hands; and what is true of God is true also of His revelation. We use it most reverently, when most habitually; our insolence is in ever acting without reference to it, our true honoring of it is in its universal application.—*John Ruskin.*

DARWINISM: IN POLITICS AND IN RELIGION.

BY HENRY JONES FORD,
Professor of Politics, Princeton University.

VII.—MORE ABOUT WHAT IT IMPLIES.

USING Darwin's own account of his doctrine as a determinant, we may reject forthwith all interpretations implying that, in the case of the human species, natural selection operates on lines of individual advantage. This disposes of Spencerian liberalism, Nietzchean individualism, and Galtonian stock-breeding proposals. Human capacity can no more be developed by individual selection than could the pollen-bag or honey-flask of the bee. That wonderful apparatus, the human brain, has acquired its power of gathering and transmitting energy from invisible sources, as a sort of wireless telegraphy installation for social service. Indirectly, the individual gets refined satisfactions from its activity. In this way the aesthetic sense is created—a thing the evolution of which is inexplicable from the standpoint of individual advantage in the struggle for existence. The apparatus was installed primarily for social service, but its vibration responds to countless thrills and impulses from the natural world and from the supernatural world. Thus beauty, music, art, poetry, and religion provide vast regions of emotion for the delight of the individual soul in ways that the understanding can neither comprehend nor define, so that they can never be fully formulated in consciousness although richly experienced in consciousness.

Attempts have been made to trace the operations of heredity in the manifestations of genius, but they have been futile. It has passed into a proverb that genius loves to nestle her children in strange places. Any scientific system of selection based upon appreciation of individual superiority would miss social superiority such as frequently has been found attached to a weak and unpromising individual physique. Mr. Galton would hardly consider a dwarf or an invalid as desirable eugenic material. Yet, in one campaign in Flanders the French were commanded by the Duke of Luxemberg, a weak cripple, and the English by William of Orange, a man of frail body. Macaulay remarks:

"At Landen two poor, sickly beings, who, in a rude state of society, would have been regarded as too puny to bear any part in combats, were the souls of two great armies. In some heathen countries they would have been exposed while infants. In Christendom, they would, six hundred years earlier, have been sent to some quiet cloister. . . . . It is probable that among the one hundred and twenty thousand soldiers who were marshalled round Neerwinden under all the standards of Western Europe, the two feeblest in body were the hunchbacked dwarf who urged forward the fiery onset of France, and the asthmatic skeleton who covered the slow retreat of England."

If it be true, as Darwinism implies, that it is the community and not the physical progenitorship that is the predominant factor in the making of man as distinguished from the beast, then we must conclude that the highest order of service that can be rendered to humanity is social service. Some old maid teaching in a country school, some old bachelor forcing the desert to submit to industry, may really have more to do in producing men and women in their human nature than the mothers who bore them. Childless workers may do more to improve the breed than any physical progenitorship, by establishing and maintaining conditions that tend to repress animalism and enlarge the human spirit. Upon strict Darwinian principles, in view of the essential characteristic of the human species as a social product, can there then be a more valuable or more important function than celibate orders perform by prayers and good works? There is no lack of historic confirmation of a value that we may logically infer from Darwinian premises. Turn to the first chapter of Taine's *Ancient Regime* and read of the services of the clergy in caging the brute and freeing the man.

"If, down to the twelfth century, the clergy bears heavily on the princes, it is especially to repress in them and beneath them the brutal appetites, the rebellions of flesh and blood, the outbursts and relapses of irresistible ferocity which are undermining the social fabric."

"In the districts depopulated by Roman exactions, through the revolt of the Bagaudes, through the invasion of the Germans, and the raids of the brigands, the Benedictine monk built his cabin of boughs amid briars and brambles; large areas around him, formerly cultivated, are nothing but abandoned thickets. . . . . According to the rules of his order, he reads daily for two hours, he gives seven hours to manual labor, and he neither eats nor drinks more than is absolutely essential. . . . . He welcomes the unfortunate, feeds them, sets them to work, and unites them in matrimony; beggars, vagabonds, and fugitive peasants gather around the sanctuary. Their camp gradually becomes a village and next a small town; man ploughs as soon as he can be sure of his crops, and he becomes the father of a family as soon as he considers himself able to provide for his offspring. In this way new centers of industry are formed, which likewise become new centers of population."

In view of such facts, do the faithful err in calling the priest, "father"? Is he not, in a profoundly true sense, the veritable father of their human nature as distinguished from their animal ancestry? Upon Darwinian grounds, could such an institution as the clergy have stability save as an advantageous variation in race development? Taine has no doubt of it.

"Let us not believe that man counterfeits gratitude, or that he gives without a valid motive; he is too egotistical and too envious for that. Whatever may be the institution, ecclesiastical or secular, whatever may be the clergy, Buddhist or Christian, the contemporaries who observe it for forty generations are not bad judges; they surrender to it their will and their possessions, just in proportion to its services, and the excess of their devotion may measure the immensity of its benefaction."

Nature has implanted in man, as in all animal species, springs of action making ample provision for the perpetuation of the species. All that the state need do is to see that social conditions are not unduly repressive. In this respect, as in others, advanced development in a community means differentiation of function. Classes of the community in whom that specialized faculty, the intelligence, has had an exceptional development, will tend to intense individuation rather than to reproductive vigor. But in a soundly organized community, all functional power will promote the general good. In these times, when the working out of *laissez faire* principles of government in Church and State have permitted great masses of people to lapse into squalid animalism, there is no social need so imperative as a mighty revival of religious orders to conquer the wilderness again, that the crooked shall be made straight and the rough ways be made smooth. The age needs fathers and mothers of humanity more than fathers and mothers of families.

And now, what about the interpretation of Darwinism made by socialism? We are here met by the difficulty that there is great diversity of interpretation as to what socialism means. There are antagonistic schools of opinion in the ranks of the socialists as to the validity of Marx's account of economic process in modern society, and as to the methods and policies by which socialism may be promoted. It is not, however, necessary for our purpose to consider particular economic or political applications of socialism, but simply to examine it as a philosophy of institutional order. We have a concise statement of it in that respect from Karl Marx, the founder of modern socialism. In 1859, the same year in which the *Origin of Species* appeared, Marx published his *Contribution to the Critique of Political Economy,* the preface to which contained the following famous passage:

"In making their livelihood together, men enter into certain necessary involuntary relations with each other, industrial relations which correspond to whatever stage society has reached in the development of its material productive forces. The totality of these industrial relations constitutes the economic structure of society, the real basis upon which the legal and political superstructure is built, and to which definite forms of social consciousness correspond. The method of producing the material livelihood determines the social, political, and intellectual life process in general. *It is not men's consciousness which determines their life; on the contrary, it is the social life which determines their consciousness.*"

The sentence I have italicized seems to me to be an accurate philosophical expression of Darwinism as it is. To have reached this conclusion, independently of Darwin, as he did, is enough to stamp Marx as a great original thinker. But the statement of the dominant factor of the social life which is conjoined, does not seem to be either sound Darwinism or indeed congruous with Marx's own general principle. Man, as such—

the human being as distinguished from the animal—does not live by bread alone. That indeed is a fundamental necessity; but if that were all it could be, as a general rule, easily satisfied, and, in fact, is satisfied by the existing institutions of every civilized country. No community allows those who make their wants known to starve to death.

But man, as a human being, has conditions to make. A dog or a cat has no objection to eating in an alms-house. It finds no bitterness in the bread of charity. No more should man, simply in virtue of his animal existence; but in virtue of his human dignity, he demands that conditions shall be such that he can live by his trade or profession on terms of self-respect. It is true that under stress of privation man's animal nature violently asserts itself. Necessity knows no law. But the economic motive is not the steady and dominant motive. Man is an incorrigible idealist. He will condemn himself to penury and want rather than sacrifice his ideals. First of all, as Carlyle has said: *"Man is a Spirit,* and bound by invisible bonds to *All Men."* There is no such being as the economic man postulated by the political economists. Look where you will, you shall not find him.

There could not be a better instance of this than Karl Marx himself. Was the desire to better his own condition the moving force of his career and the determinant of his activities? Never at any time. No government could buy him. As a German journalist, no amount of official censure could suppress his independence of thought and comment. His paper, the *Rhenish Gazette,* was repeatedly suppressed; he took refuge in France, but eventually the authorities expelled him. After having been driven from pillar to post on the continent for nearly ten years, he took refuge in London, and there, living in extreme poverty, he turned his able pen to salable literature only under compulsion, but gave all the time he could to composing profound works on political economy. The family were so destitute that when a child died, a neighbor had to advance £2 to pay for burying it. Still Marx plied his pen; not for profit, but to promulgate his ideas. He had not even privacy. His daughter has related how "the children would pile up chairs behind him to represent a coach, to which he was harnessed as horse, and would 'whip him up,' even as he sat at his desk writing."

There could not be a more signal refutation of Karl Marx's economic interpretation of history than Karl Marx's own history-making career. His is an illustrious name in that martyrdom of man by which the whole race gains deliverance.

What then is the dominant factor of human nature? Historically, there can be no question as to the answer. It is religion—using the term in its broadest sense as denoting man's conceptions of his relations to the universe of which he is a part. But differ as they do upon other points, the one point on which Spencerian philosophy and scientific socialism are agreed, is that religion has had its day and is a declining factor in human affairs! It will be interesting to see whether Darwinism, as it is, throws any light on that point, too.

SEA-SPACE.

If there were space to live upon the land,
And if the band
Of tall hills cramped not, nor the narrow dales,
And if on hill and plain,
As on the main,
Were room to move and snuff the free-swept gales,
Then were it well to lie
Where naught but sky
Has movement in it: but, though passing fair,
Yet cramped and dull and still,
Sleep field and hill.
So turn we to the ocean-plains: for there
The long horizon joins infinity
And souls find space to breathe—upon the sea.

L. TUCKER.

THE UTTER impossibility of defining in exact language the nature of the Triune God has proved a stumbling block to many persons from the very earliest days of the Church, says the Waterbury (Conn.) *American.* Three persons, yet one God—what did that mean? It was something too great for the human mind to grasp—it was the infinite, which the finite could not comprehend. Yet it is no greater a mystery than many which occur constantly in the world of nature; the three-fold nature of man in which body, soul, and spirit are mysteriously united, for example. It is one of the things which must be accepted on faith, without trying to define or explain, as must many facts of every day life.

Department of Social Welfare

Edited by Clinton Rogers Woodruff

HOW THEY DO IT IN ENGLAND.

HERE is an illustration of how they do things in England:

"Empire Day" was celebrated in Nottingham by the ceremonial dedication to the public of one of the finest municipal recreation grounds in the kingdom. The new park forms a portion of what is officially known as the Bulwell Hall estate. The latter comprises a total area of 574 acres of land (an extent of nearly a square mile).

Part of the manor of Bulwell, this land was purchased less than twelve months since by the Nottingham Corporation Gas Committee, through the public-spirited action of its chairman, who secured the estate at a cost of £35,000, primarily for the establishment of new gas works. The purchase money was not charged on the rates, but provided out of the gas reserve fund. For the new gas works, not at present to be entered upon, less than a hundred acres of land will be required, and although 240 acres are being appropriated to the new pleasure garden scheme, over 230 acres will still remain, which will probably be disposed of on easy terms of purchase to workingmen for allotments and building purposes.

For the 240 acres taken by the Parks Committee an annual rental of £750 is eventually to be paid, the conditions at present allowing an abatement for the first two or three years so as to aid the committee in the praiseworthy labors.

The upper rooms of the Hall, a spacious, well-preserved building, are partly to be used as club and dressing rooms, the ground floor being reserved for the general convenience of visitors, who here will be able to obtain refreshments. The grounds immediately in front of the Hall will be retained for general purposes, while those lying further east will be laid out for cricket, hockey, and football; the fine lawn of the residence being allocated to the increasingly favorite game of bowls. An eighteen-hole golf course is being laid out, while provision for school parties on a large scale is designed in the open courtyard of the Hall, arrangements being made to cover in the courtyard when necessary. Throughout the summer bands of music will be engaged to play on two days of the week. Although the grounds are situated on the northwestern border of the city, and about four miles from its historic market-place, the electric cars take the intending visitor within a mile of his destination, and it is proposed by the Tramways Committee to obtain parliamentary powers for the extension of its service to the main entrance drive.

If there is an American city where there has been a similar undertaking, the editor would be very glad to hear of it, so that he may give due credit.

"WHAT MUST WE DO TO BE SAVED?"

Here is a bit of quotation from Oppenheim's *The Missioner* that is well worth thoughtful consideration, even though it is spoken only by a character in a work of fiction. It is suggestive in itself, and of the further fact of the extent to which questions of serious social import are making their way everywhere:

"You remind me, if I may be permitted to say so," he continued, "of the prophet who went about with sackcloth and ashes on his head, crying 'Woe! woe! woe!' but who was either unable or unwilling to suggest any means by which that doleful cry might be replaced by one of more cheerful import. In plain words, sir, according to your lights—what must we do to be saved?"

"In this city," he said, "it should not be necessary for any one to ask that question. My answer may seem trite and hackneyed. Yet, if you will accept it, you may come to the truth. Take a hansom cab, and drive as far, say, as Whitechapel. Walk, in any direction, for half a mile. Look into the faces of the men, the women, and the children. Then go home and think. You will say at first, nothing can be done for these people. They have dropped down too low; they have lost their humanity; they only justify the natural law of the survival of

the fittest. Think again! A hemisphere may divide the East and the West of this great city; but these are human beings as you are a human being; they are your brothers and your sisters. Consider for a moment this natural law of yours. It is based upon the principle of the see-saw. Those who are down, are down because the others are up. Those men are beasts, those women are unsexed, those children are growing up with dirt upon their bodies and sin in their hearts, because you others are what you are. Because! Consider that. Consider it well, and take up your responsibility. They die that you may flourish! Do you think that the see-saw will be always one way? A revolution in this world, or justice in the next! Which would you rather face?"

CO-OPERATION, NOT COMPETITION.

"I always say coöperation and not competition. We must work together harmoniously, willingly, cheerfully. In this little business the line between employer and employee has never been tightly drawn. In fact to me it is an imaginary line anyway. We are all hitched up with the same harness on, pulling the same load, climbing the same hills. During the past twenty-five years we have never introduced the club in this business. I don't like the club. I'd never be a successful handler of that instrument. Why, do you know that if I raised a club to strike, the blow would fall on me! I'd have to be just, you know, and the persons striking a blow deserve it most themselves. . . . .

"Just a word before closing about the ideal store, or 'the store beautiful,' that I often dream of. Present economic conditions interfere with this store being all we would like it to be. The mad, wild, greedy rush of competition forces us to use some methods that we would instantly dispense with, were it not that we must protect ourselves under present conditions. One establishment cannot fight the battle alone. We do what we can to make things better, and we hope for the day when the competitive system will be no longer in the way of a higher and better civilization. Under a coöperative commonwealth we could get nearer the ideal store. With the passing of pay-rolls and profits the real pleasure of work would begin. That time is coming with as much certainty and splendor as an Allegheny mountain sunrise."

These are the highly significant and suggestive words of a department store proprietor (William Gable of Altoona). I wonder how many others of the same class will say "Amen" to them? If there were a score who did in good faith subscribe to them, then the sunrise would surely be near at hand.

PITTSBURGH'S PROGRESS.

"Much indeed has already been accomplished toward the appearance of a new Pittsburgh. I have mentioned the successful conquest of typhoid and the fight for sane sanitary arrangements. The general death rate has already been reduced from 19.16 per thousand inhabitants in 1906 to 15.98 in 1908. A comprehensive housing census has been provided for and associated charities organized and a permanent typhoid commission established. A splendid system of playgrounds has been developed and is being still further perfected to take the children from the streets. Finally, a Civic Improvement Commission, with a remarkable programme, and with Mr. English for head, has been appointed by the mayor under highly promising circumstances. All these advances indicate to me that the dominant Scotch-Irish have at last begun to doubt the saving quality of unrestricted individualism. As soon as they have reached a little further—far enough to perceive not only the incidental value but the imperative necessity of disinterested collective action on behalf of the human material that, in the ultimate analysis, forms the only lasting foundation for a city's greatness—then they will proceed along these new lines with the same thoroughness and efficiency they have hitherto displayed solely along the old lines of private enterprise. And when they do so they will unquestionably turn Pittsburgh into a model community in a surprisingly short time."—From the *World's Work*.

A THIRD HAGUE CONFERENCE.

The Second Hague Conference unanimously recommended to the powers the assembly of a third peace conference, which might be held within a period corresponding to that which has elapsed since the preceding conference, at a date to be fixed by common agreement between the powers, and called their attention to the necessity of preparing the programme of this Third Conference a sufficient time in advance to insure its deliberations being conducted with the necessary authority and expedition. In order to attain this object the conference considered that it would be very desirable that, some two years before the probable date of the meeting, a preparatory committee should be charged by the governments with the task of collecting the various proposals to be submitted to the conference, of ascertaining what subjects are right for embodiment in an international regulation, and of preparing a programme which the governments should decide upon in sufficient time to enable it to be carefully examined by the countries interested; and further, that the committee should be intrusted with the task of proposing a system of organization and procedure for the conference itself.

THE WASTEFULNESS OF CIVILIZATION.

If one-third of the deaths in New York City are preventable (which they are), and if the economic value of a human life is placed at $2,000 (certainly a low enough figure), the *People's Institute Bulletin* asks, What is the price that New York City is paying for not having an absolutely adequately equipped health department? The answer is $52,000,000 a year. Such is the wastefulness of civilization, the *Bulletin* with force declares.

The New York health department has made public the comparative figures of death and disease for the last two years along with the figures of a decade ago. The figures are startling but encouraging. The death rate, which ten years ago was 19.28 per 1,000 of inhabitants, had fallen to 16.52 per 1,000 last year. It had fallen two points from only one year before—a decrease of 1-9 in the death rate in a single year! Eight thousand lives saved by progressive health methods in one year! No glowing prophecy this, from the health department, but a fact. Think of what this victory signifies to the health of all nations.

SELF-EXAMINATION.

Here is Archbishop Temple's suggestion for self-examination: "Am I really what I ought to be? Am I what, in the bottom of my heart, I honestly wish to be? Am I living a life at all like what I myself approve? My secret nature, the true complexion of my character, is hidden from all men, and only I know it. Is it such as I should be willing to show? Is my soul at all like what my kindest and most intimate friends believe? Is my heart at all such as I should wish the Searcher of Hearts to judge me by? Is every year adding to my devotion, to my unselfishness, to my conscientiousness, to my freedom from the hypocrisy of seeming so much better than I am? When I compare myself with last year, am I more ready to surrender myself at the call of duty? Am I more alive to the commands of conscience? Have I shaken off my besetting sins?"

These are the questions which we ought to put fairly and honestly to our hearts, and every Churchman should ponder these questions both as to his spiritual affairs and his social work. Self-examination is a better policy than self-exploitation.

PROGRAMME OF THE CIVIC CENTRE OF BRIGHTON, ENGLAND.

1. Decrease of public houses and enforcement of the laws concerning the liquor traffic.
2. Enforcement of the laws against gambling, especially against juvenile gambling.
3. Better lighting of back streets and slums.
4. Improved dwellings of artisans.
5. Increase of public bath accommodation and the establishment of wash houses.
6. Increase of technical and moral education.
7. To secure shorter hours of labor where needful, and seats in shops for assistants.
8. The establishment of free news rooms.
9. Gymnasiums and swimming accommodations for boys and girls.
10. Provision of more open spaces and of playgrounds for children.
11. The election of suitable persons for public bodies.
12. Strengthening the hands of the vigilance committee.
13. To secure shelters for flymen.

IT IS NOT length of days that can make evil reverend, nor persistence in inconsistency that can give it the power or the claim of orderly precedent. Wrong, though its title deeds go back to the days of Sodom, is by nature a thing of yesterday; while the right of which we became conscious but an hour ago is more ancient than the stars, and of the essence of heaven.—*James Russell Lowell.*

Helps on the

Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT.—*Old Testament History, from Joshua to the Death of King Saul*

BY THE REV. ELMER E. LOFSTROM

THE FAREWELL ADDRESS AND DEATH OF JOSHUA.

FOR THE EIGHTH SUNDAY AFTER TRINITY.

Catechism: Fifth Commandment. Text: Josh. 24:15, "Choose—serve"; "But—Lord." Scripture: Josh. 24:14-31.

AFTER appointing the cities of refuge, forty-eight cities were allotted to the Levites, and then the two and a half tribes from beyond Jordan were permitted to return to their own territory. These tribes on their way home built a huge witness-altar near the Jordan, for which they were at first taken to task by a deputation from the ten tribes, who feared that they meant to use it for idolatrous purposes. Their explanation of its true purpose was entirely satisfactory (chap. 22), and is interesting as showing how loyal to God all the tribes were at the time of this final settlement in the promised land.

"A long time" had passed since then, when Joshua received an intimation that his end was near. He called for an assembly of the nation and gave first an exhortation to the leaders, "their elders, their heads, their judges, and their officers" (chap. 23). In this he reviewed their past history, their present condition, and their future prospects, pointing out clearly that their success and prosperity depended upon their remaining loyal to God. This conference with the leaders preceded the address to the assembled people, and it is probable that the character of this was affected by what Joshua learned from this conference, if indeed it did not precede the actual assembling of the people.

The place of the gathering was significant. They met at Shechem, a place which had many messages for them. It was here that Jehovah had first appeared to Abraham in the land of Canaan and where the first altar had been built (Gen. 12:6, 7). It was the cradle of their religion. Here Jacob had purged his house of idols (Gen. 35:1-4). But it had still fresher memories quite as solemn. Moses had given directions for a service to be held at this place, at which half the people took their station on Mt. Ebal and the others on Mt. Gerizim. Then were recited the blessings from Mt. Gerizim and the curses from Mt. Ebal, just as Moses had dictated them (Deut. 11:29; 27:9-26; 28:1-68; Josh. 8:33-35). Here, too, was an altar of unhewn stones, covered with plaster, upon which was written the Law of Moses (Josh. 27:1-8). The very fact of standing upon this historic ground, and of viewing with their children these ancient memorials, must have prepared the people for the decision they were that day to be called upon to make.

Joshua began his address to them by a review of their history. He showed them how it was all due to God's help and care that they were a nation. He then put the great decision before them. The point to be chiefly noticed is that God cannot accept a divided allegiance. Those who serve Him acceptably must do so "in sincerity and in truth." These tribes were all ready and willing to accord a place, even the chief place, in their religion, to the Lord God. But they were also clinging to idols of various kinds. Joshua mentions three kinds: those worshipped by the house of Terah, Abraham's father; those of Egypt, cats and bulls; and those of their Canaanite neighbors (15, 16). Some of these must have been handed down for five hundred years. They had perhaps been carried through the Red Sea and across the dry bed of the Jordan. It shows us that the righteousness of this chosen people was not an absolute one. The leaders and representatives and the "remnant" were true and their faith sanctified the whole people.

But now, as he looked at his people for the last time, Joshua would do his utmost to free them from their wicked service of idols. He assumes that some god or divinity must be served. He calls upon them to choose. He makes the right choice for himself and family first, regardless of what their choice will be. The time, the place, the example of their leader, his burning words, all combine to make them choose aright. They declare for God, and promise to serve Him.

To promise, especially under the stress of emotion, is easy. To carry out the promise is another thing. Joshua wishes more than a promise. He calls for a pledge. He demands the putting away of their idols. This call for an act made possible the making of the covenant (25). It separated them to God. It lifted their promise from an empty profession into an act of faith.

Two practical lessons suggest themselves. Joshua's choice set an example. Every one has an influence upon someone. Someone takes note of our faithfulness or unfaithfulness. This fact should help us to be loyal to God. Secondly, the promise which does not result in action is of little value. Apply these lessons.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

WHAT IS A MAN?

To the Editor of The Living Church:

A CORRESPONDENT, William M. Ramsay, says in your issue of July 10th:

"Canon 19 permits Bishops to authorize Christian men to deliver addresses on special occasions, but it does not authorize the licensing of women to deliver addresses in our churches."

Canons must yield to the teaching of Holy Scriptures and to the phraseology used therein.

The word *man* in the Bible is a generic term. It is so used in Genesis, where it is said that God drove *man* out of the garden; and if it merely means the male here, the female was then allowed to remain in the garden.

Another portion of Scripture says: "Rejoice that a man is born into the world." Again, "Except a man be born of water and the Spirit," etc.

Here the term *man* is inclusive and has so been interpreted by the Church.

If Canon 19 means anything, it may mean too much; for the term *man* here, if it is to be interpreted in the light of Scripture, means male and female under the generic term *man*.

Probably the Bishop of Eastern Oregon, against whom the complaint is lodged, is thoroughly scriptural in the liberty he has granted to women.

This may be a reason for changing that canon, because it is altogether too broad. The canon does not bother me, neither will I allow it, if it does include women.

Walpole, Mass., July 13, 1909. ALBERT E. GEORGE.

THE SWEDISH EPISCOPAL SUCCESSION.

To the Editor of The Living Church:

I HAVE been asked if it were possible to supply the true statement of Episcopal Succession in the Swedish National Church. With the assistance of the Rev. P. A. Almquist it has been possible to do so.

The present Archbishop, J. A. Ekman, was consecrated in 1897 as Bishop of Westeras by Archbishop A. N. Sundberg, who was made Bishop of Carlstad in 1864 by Archbishop H. Reuterdahl. He was consecrated to Lund in 1855 by Archbishop H. O. Holmström, who was consecrated to Strengnäs by Archbishop J. O. Wallin in 1837. Wallin's consecration was in 1824, as *Ordensbiskop*. The *Ordensbiskopar* received consecration under the *Kyrkolag*. His consecrator was Archbishop Carl von Rosenstein, who was consecrated to Lincöping in 1809 by Archbishop J. A. Lindbloom, who had been consecrated to Lincöping in 1786 by Archbishop Uno von Troil, who had been consecrated to Lincöping by Archbishop C. F. Mennander in 1781, who had been consecrated to Abo in 1757 by Archbishop H. Benzelius, who had been consecrated to Lund in 1740 by Archbishop Jöns Steuchius, who had been consecrated to Lincöping in 1730 by his father, Archbishop Matthias Steuchius, who had been consecrated to Lund in 1694 by Archbishop Olavus Svebilius, who had been consecrated to Lincöping in 1678 by Archbishop Johan Bazius, who had been consecrated to Wexiö in 1667 by Archbishop Johan Lenaeus, who had been made Archbishop directly in 1647 by Bishop Jonas Magni of Skara, who was consecrated by Archbishop Laurentius Paulinus

Gothus in 1641, who was consecrated to Skara in 1608 by Archbishop Olaus Martini, who was consecrated as Archbishop in 1602 by Bishop Petrus Benedicti of Lincöping, who had been consecrated to Westeras by Bishop Jacob Johan West Gothus, Bishop of Skara, who derived his orders from Archbishop Laurentius Petri the elder in 1570, who had himself been consecrated as Archbishop in 1531 by Bishop Petrus Magni of Westeras, consecrated in Rome at the Papal command on May 6th, 1524.

Some uncertainty has been expressed about the consecration of Bothvid of Strengnäs in 1536, because Archbishop Laurentius Petri the second, through Paulus Justuus of Abo, derived from him. But the consecration of Bothvid was never doubted in his own day even by persons favorable to the Roman obedience, and again, we do not need Laurentius Petri the second for the succession; and if we did, and Bothvid remained doubtful, he had another consecrator who is not doubtful at all, the Bishop of Wexiö.

It is not always possible to establish the identity of the second or third consecrator from records, but they would be normally present. The consecrations which were not performed by an Archbishop were done according to an order of diocesan precedence, yet remaining, which puts Lincöping first, then Skara, then Strengnäs, then Westeras, then Wexiö.

Faithfully yours,

Marquette, July 13, 1909. G. MOTT WILLIAMS.

DIOCESAN FINANCES.

To the Editor of The Living Church:

I SEE in a recent issue of your paper reference to new financial legislation in the diocese of Newark. Perhaps it might be helpful to other dioceses if attention were drawn to the recent action of the diocese of Pittsburgh.

We have heretofore had a finance committee, which attended to certain trust funds and investments, having a charter of its own; and a board of trustees for the diocese, that held real estate and some other trust funds committed to it.

By action of the last annual convention, after several years of preparation, the courts perfected the merging of these two incorporated bodies into one enlarged board of trustees, and all the business arrangements of the diocese, of whatever sort, are now centralized in this enlarged board. It consists of thirty members, ten of whom are to be elected each year, to serve three years. The members have been divided into three committees of seven members each: a committee on Finance and Accounts, which has charge of the episcopal and convention funds; a committee on Real Estate, which has charge of Church property; and a committee on Investments and Trusts, which will look after the endowment and other trust funds.

A secretary-treasurer has been appointed as an officer of the diocese, giving bond and receiving salary, whose duty it will be to have charge of many details as to finances and fabrics, insurance, etc., which have heretofore taken much time and attention on the part of the Bishop and Archdeacon. We believe we have in this arrangement a businesslike method which will commend itself to men of affairs, and keep our diocesan matters in good order. CORTLANDT WHITEHEAD.

THE EMMANUEL MOVEMENT.

To the Editor of The Living Church:

THE letter of the Rev. F. N. Westcott has opened questions on the subject of "The Emmanuel Movement" which have doutless been occupying the minds of Churchmen for some time. Nothing can be so helpful as frank, courteous criticism, and in a work such as this, it is necessary, at the outset, that all parties understand each other. The writer has neither the authority nor the ability to act as an apologist for Dr. Worcester, or for the splendid work undertaken at Emmanuel Church, which has come to be known as "The Emmanuel Movement." This letter can give only an individual answer to the questions asked by the Rev. F. N. Westcott.

In the first place, there is no such thing as an official "Emmanuelism" (wonderful word!) in the Church. The work of which the whole Church is talking to-day was started as part of the pastoral work of one parish, without a thought that its influence would extend beyond those bounds. Dr. Worcester, therefore, is the one to expound his theories—which he has done admirably in the July *Century*. When such a work, which is religious, psychological, physical, and, to a certain extent, metaphysical in its scope becomes, as it were, the common property of a body of men, generally unused to its methods and spirit, it is inevitable that misunderstandings and caricatures will be among the results. Only by a careful and balanced supervision can this work be carried on along the lines laid down by its founders.

It is also inevitable that such a work will be undertaken by all types of men—both within and without the Church; that it has already done so, we know. Without attempting to answer the questions put by your correspondent directly to the authors of *Religion and Medicine*, may I give what I conceive to be the fundamental principles of the movement?

Psychotherapy may, indeed, be practised quite apart from any belief in God, or from any religious or ethical opinion—though with what permanent success may be open to question. But the work of the "Emmanuel Movement" is far more than psychotherapy. It is, as has been said, an application of practical religion, practical medicine, and practical psychology. First, above all things, is the great truth of the necessity for the presence of God in the soul of man as essential to true health. That Dr. Worcester teaches the sacramental presence of Christ in the Holy Communion as a means to this end, no one who heard him preach in Trinity Church, San Francisco, recently can doubt. Secondly, with the help of the indwelling Spirit of God, one is taught in this work to build up his character, for his own benefit, and for the advancement of others. He is taught to control his powers and to fathom his possibilities.

No priest who knows the genius of the work of Emmanuel Church for one moment considers himself competent to diagnose any case that may come under his notice. If he should do so, he can plead no precedent from Dr. Worcester's practices. Quite the contrary, he has gone out of his way to make it plain that no one will be accepted for any treatment at the church except with the consent of a reputable physician, and not then, unless such a course of treatment is recommended. Such treatment is at all times subject to the orders of the physician. At least, that is how some of us understand it from Dr. Worcester himself.

Dangers? The work is full of them! But no priest worth his salt will stop because of them; he will tread the more carefully. Some men, it is true, are evolving theories of their own, and "laying hands" on all and sundry without discrimination; some may be setting up as mind-healers; some may be adopting the theories of Christian Science. But, far from discrediting the work, it only proves that none should undertake actual clinical work without special preparation and aptitude for the work, or without the consent of the physician in the case.

By far the greater part of the work, however, lies in the priest's daily path of duty; in his pastoral visiting of the sick, of prisoners, at hospitals and almshouses. In the slums of the cities, hundreds—priests and laity—have been ministering comfort and the optimism which Christ shed abroad to sick and sinful souls. It was to make such a work real within the Church that the tuberculosis class was started at Emmanuel, Boston, and from this sprang the greater work of which we hear more. There is nothing incompatible with either the dignity or the mission of the Catholic Church in such a work as this, where men are taught self-sacrifice, self-knowledge, self-control, and the power which comes from Him who is the Lord and the Giver of Life. HUBERT C. CARROLL.

Ross, Cal., July 9th.

ELECTION OF BISHOPS FOR REVENUE ONLY.

To the Editor of The Living Church:

IN a recent publication I note the statement that the English Bishops were largely responsible for the Methodist separation; and later for that most questionable society, the Salvation Army.

The English Bishop, owing to the great incomes attached to most sees, is perhaps the greatest aristocrat of the age, and almost always out of sympathy with new life. Probably had St. Paul drawn the income of several millions he would never have been heard of.

But have we not in this country a somewhat similar danger? The multiplication of Bishops, quite ahead of the natural growth of the Church, has led, under our system of election, to an argument being used, and particularly in influencing the lay vote, that So-and-so has a rich wife or is himself wealthy, so

it would be a good thing for a poor diocese to elect him. An American episcopate supported by the trusts or proprietary articles is not a mere fancy, and is a danger quite worth considering at this time. First, as an inducement to young men of ambition and limited piety, who see in a parish of rich people a field for personal possibilities; and second, to those who have landed such a prize, to become an imitation of the worst type of English Bishop.

There are those who scout a theory. But it is well to remember Carlyle's saying: "The French nobility thought they could laugh at theory. Rousseau's book was a theory. The nobles laughed, but their skins went to bind the second edition of the book." During the Revolution there was in Paris a tannery for human skins. W. C. HALL.

SLAVES OF THE BOOK.

To the Editor of The Living Church:

TWO letters appeared in the correspondence column of the issue of July 17th which are very interesting. One is headed "Slaves of the Book," and the other refers to the extent in which officers of a Masonic lodge are word-perfect in the unwritten work. There is no question that many priests are slaves of their Prayer Books, but the remedy is most simple, and I give it for the benefit of those who wish to profit by it.

Keep a Prayer Book handy in the study, unless the church is close by. Every morning say Morning Prayer; read every word aloud, or at least articulate the syllables. If a second person be present, he could make the responses and alternate with the verses of the Psalter. This should be done day after day and every day at home except when the offices can be said in the church. No congregation is necessary, but after a while, those who are religiously and devoutly disposed could be invited to attend when practicable. This daily reading will clear the voice, reinforce one's knowledge of the Bible, and soon free the slave from his book. But it must be done unremittingly. A habit must be formed and persevered in or the difficulty may return in a more virulent form. The offices must be said every single day, morning and evening. I am not including priests who celebrate or participate daily in Holy Communion, for such ones, from my experience, have the habit of saying the daily offices without fail. Incidentally it might be well to call attention to the world "daily," as it appears in the titles of the offices. This shows that the Prayer Book contains a preventive of the slavery in question, as well as some other aspects of slavery. C. E. ROBERTS.

Farmington, Conn.

[The discussion of this subject is now at an end.—EDITOR L. C.]

"THE MISSIONARY SITUATION."

To the Editor of The Living Church:

MR. FRANCIS A. LEWIS deserves thanks for his contribution to your issue of June 26th under the title printed above. It is characteristic of him to attempt to meet emergencies and to solve problems as they are presented in the Church. He asks that his suggestions may be considered and criticised. I write to express both agreement and disagreement with him.

He has placed his finger on a thin and weak spot in our work by pointing out failure to cultivate and gather small offerings. This mistake is recognized and is being slowly corrected.

I agree with him also that lack of interest is a result of lack of information. This will be generally admitted. This need is being met by the Mission Study Classes, laymen's movements, and missionary conferences.

I disagree with him in the proposed change of methods by which he would "localize interests," putting the support of specific missionary districts upon specific dioceses. He names some advantages which would result from this method. These seem to me to be outweighed by disadvantages which are not named, but deserve consideration. It would be a step backward towards methods which we have been leaving behind. We have been moving towards united administration and action; two missionary societies have been merged in one. The Church is taught, and is beginning to recognize, that all missionary work, whether named, for convenience sake, foreign, domestic, diocesan, or city missions, is one in purpose, is actuated by the same motives, and rests on the same obligation, though different methods may be necessary to adapt it to different localities. To localize this work by dividing and distributing it, as proposed, would limit it. A diocese and its parishes entrusted and held responsible for only a designated part of this work would, not necessarily, but would naturally, limit its interest and sense of obligation to that prescribed portion and gradually would become ignorant of, and indifferent to, other parts. The tendency would be towards contraction rather than towards expansion. Large undertakings and enterprises enlarge and enrich; interests and efforts either expand or shrink with the dimensions of the task assigned. It is best to keep the sense of obligation close to the divine command, "Go into all the world," "to every creature," "the field is the world."

Practical disadvantages and difficulties might be named as likely to result from such a method; divided interests would take the place of a common unifying interest; not unity, but disunion, would be promoted. Dissatisfaction with the work allotted; its proportion, its locality, its ecclesiastical complexion, would be felt, and would be made motive and reason for withholding interest and contributions. Under the present method ample opportunity is offered for designating contributions, and for voluntarily undertaking specific portions of the field or of its work.

So far from being a failure, the "Apportionment Plan" has, from its beginning, showed steadily increasing results, which are inadequate because the work and its requirements have increased in greater proportion. The number of parishes sending offerings is larger than it was last year by 285. Let this steady increase continue until every parish and every individual become a contributor. J. DE WOLF PERRY.

Philadelphia, July 14, 1909.

AFTER THE SALOON.

To the Editor of The Living Church:

IN an editorial note in this week's issue of your journal, you intimate that it would be well before tearing down the saloon to have something at hand to take its place; you ask what this shall be. I am entirely in accord with your feeling as to the need of something to take the place of the saloon; and I believe that if you were to visit the Buhl Club at Sharon, Pa., you would find, in a concrete form, the answer or partial answer to your query as to what shall take the place of the saloon.

The Buhl Club of Sharon, Pa., bears the name of a most worthy citizen of that town who furnished funds for its erection. This good man, who had achieved a large fortune, felt that he would like to do something for the town; and instead of going ahead in his own way, he called together a council of influential citizens and asked them what he could do for the town which would be of the largest general benefit for the most people. The final result of this conference is the Buhl Club. This club is a large building, centrally located, thoroughly well equipped in all its parts. While there is no wasteful extravagance, everything in the club is thoroughly good—woodwork, furniture, rugs, furnishings of all kinds. The club is governed by a board of managers; annual dues are $5.00; men, women, and children are admitted to it. The club provides a library department, a full athletic department, including an excellent running track, billiard and pool rooms, lounging rooms, smoking rooms, and an assembly hall. No liquor is sold, but tobacco is on sale. Minor members of the club are not admitted after 6 o'clock. Any organization, except a religious one, may hire a room for a nominal price and hold meetings in the club.

Persons of both sexes and of all social classes belong to this club, which, not counting the interest on investment in the building, sustains itself on these small annual dues.

I do not know of a similar thing in the United States; but after a visit to this club several years ago, I felt that it ought to be more widely known than it is. Good philanthropists who, like Mr. Buhl, wish to do something for the town in which they live, would do well to visit the Buhl Club before acting.

Pittsburgh, Pa., July 17, 1909. Very truly yours, THEODORE DILLER.

APPOINTIVE AND VESTRY SYSTEMS.

To the Editor of The Living Church:

CLOSING the discussion incidental to my letter in the May 8th issue, let me observe that with regard to the points raised by Dr. Hopkins subsequent to my letter in the June 26th issue, it cannot be proved that all the changes in rectors are due to the vestry system, but probably they are largely due to a

variety of second causes which have behind them a first cause in the temperament of the people, which any system of administration would have to reckon with; that the Kearney appointive system, like all other achievements in missionary and mission work, will not react on the rest of the Church, especially the older portion; and that a central fund arrangement will never be generally adopted, because prejudicial to rectors getting the best possible salaries, and presuming upon too much appreciation on the part of the people, who might willingly increase their own rector's salary when he would receive all the increase, but be unwilling to do so when he would have to divide the amount among a hundred of his brethren.

The appointive system is only found operative where conditions of Church work are decidedly provisional in their character, and we are reminded of the speckled feathers on the baby robin's breast, which later give place to feathers of a uniformly red color. FREDERICK A. HEISLEY.

July 16, 1909.

OTHER DISTINGUISHED AMERICAN CHURCHMEN.

To the Editor of The Living Church:

THE article in the LIVING CHURCH of July 3d headed "The Nation's Debt to Churchmen," was very pleasing and interesting, and it is with a feeling of disappointment and regret that two such eminent Churchmen and noted men as Jefferson Davis and Robert E. Lee were not included in the shining ring of the celebrated circle. Both men were life long members of the Episcopal Church, both prominent in the nation's history; one in her army, the other in her civil government, holding high office, and a power at Washington. Early manhood and the prime of life of both men had been spent in the service of the United States.

In the sixties, when the war cloud broke, these men, high in position in army and state, resigned, and went back to the South, the loved land of their birth, her rights to defend, their homes to protect, and for liberty and freedom to fight and die.

Four long years of war against great odds proved the undaunted courage and patriotic devotion of the southern confederacy; at the close when the end came, for the newborn kingdom—a grave; whose monument is a broken sceptre and a sheathed sword.

What for the two great leaders? The brave soldier and mighty chieftain, in touching humility, consents to the class room, and becomes the educator of youths. He was tried in the fires of affliction; few men lived so noble and blameless a life; from the cradle to the grave the record was clean and unsullied. "He endured as seeing Him who is invisible."

To the prince of the Confederacy, the courteous but fiery knight of chivalry, banishment, a lonely prison, heavy chains and iron bars; for his country he suffered, her honor to defend, her liberties to save. There was a time when like words would have been frowned on with suspicion, branded as traitorous and false; but the mists are clearing, the shadows lifting that veiled the light and hid the truth.

In after years the captive of Dry Tortugas was released from his sea-girt castle of Chillon and returned to his friends; lived to a good old age, lived to see much of the bitterness and enmity against him and the cause he championed fade and die out; the Northern press that maligned and belittled him in life, respected and eulogized him in death.

Lee and Davis were life-long, devoted friends, bound still closer together by a patriotic love of a nation's sacred trust. Their closing years were as quiet and peaceful as the former ones had been stormy and eventful. When the final summons came it was received with cheerful resignation, passing peacefully away, surrounded by friends and the consolation of their holy religion, in the faith of the Catholic Church, with a reasonable hope of a glorious resurrection and a final consummation of bliss in the world to come. "Peace to their ashes."

A. E. WELLING.

"BROAD CHURCHMEN ON EDGE."

To the Editor of The Living Church:

I USUALLY read with pleasure the entertaining "Blue Monday Musings," though I do not always find in them the broad and tolerant spirit which marks the other departments of THE LIVING CHURCH. As a mere ebullition of partisan feeling, the reference to the narrowness of Broad Churchmen on edge in the issue of July 10th does not call for any notice, but the substance of the criticisms should not pass unchallenged. "A great New England parish, as 'Broad' as it is wealthy, had a curate who, seeing the Sunday school children absolutely lacking in any outward reverence of the Name above every other name, taught them to bow their heads when they heard it. The rector forbade the practice, and, a little later, dismissed the curate." "Presbyter Ignotus" adduces this as a proof of Broad Church narrowness and intolerance. I venture to assert that it is nothing of the kind. The parish in question has its established use. The attempt of the curate to change this use, for reasons satisfactory to himself, but without the knowledge and consent of the rector, was a piece of unwarranted insubordination and officiousness. No self-respecting rector, High, Low, or Broad, would tolerate such a spirit of disorder and assumption in a curate. To assume that a parish has no right to its use of not bowing at every repetition of the sacred Name, is simply to beg the question, and may justly be regarded as a mark of intolerance on the part of "Presbyter Ignotus." The same remark applies in part to his criticism of the rector who upholds the traditional use of his parish of not making obeisance to the altar. May I also ask "Presbyter Ignotus" what canon requires one to make obeisance to the altar?

Emporium, Pa., July 15, 1909. J. M. ROBERTSON.

[The fact that "Presbyter Ignotus" is now on the ocean, sailing for his summer holiday, leads the Editor to reply for him. No charge of narrowness was made against Broad Churchmen as a whole in that item, which was used as an illustration simply of "how narrow 'Broad Churchmen' can be." We suppose most people would agree that "breadth" in Churchmanship neither implies intellectual breadth nor the contrary. It would be within a rector's province to forbid his curate to teach the children to bow at the Sacred Name; it would not be within his province to forbid the practice, and would be indubitable evidence of narrow-mindedness if he sought to. It would also be evidence of narrow-mindedness if he "remonstrated angrily with a member of his flock who, obeying the canon, made obeisance to the altar." These are acts which Churchmen have a right to practise and which no rector has a right to forbid. Presumably the "canon" referred to is canon 7 of the Church of England, enacted in 1640 by the convocations of Canterbury and York and sanctioned by the King and Privy Council; which, indeed, is not of coercive force in the American Church, but is an indication of Anglican conception of the fitness of things. Assuming the accuracy of the facts stated by "Presbyter Ignotus"—of which the editor has no detailed information, not even knowing the persons or places referred to—we believe it beyond question that "Presbyter Ignotus" was justified in his criticism.—EDITOR L. C.]

MY TRIBUTE.

To a little mound on the hillside,
Where the orchard slopes down to the spring,
My tribute I bring—
To a little grave, alone on the hillside
Where the bees murmur thanks to the blossoms,
And meadow larks sing.

A father's tribute, a tear and a prayer,
For the dear one, who buried her child
In the winter wild,
On the bleak hillside, under branches bare;
Her mother-heart, cold and numb,
Paralyzed, dumb,
Forsaken.
When, from the warmth of her breast,
And the light of her mother-love,
Her babe is taken,
In the cold, dark ground, to be laid to rest.

But now, the springtime glory
Haloes the hill-top and carpets the *coulée*
With verdure and bloom;
Banished is the winter gloom,
Vanished the snow, and over the sun-kissed mountain
Comes the blessed Easter message:
"The stone is rolled away from the door of the tomb."
Dear mother-heart, be comforted!
In the Father's House, for the little one
There is room.

On the little hillside grave is written
A parable of life's loss and gain—
A pathetical story of hearts sore smitten,
Of sympathy born of pain,
Of patience begotten of pain:
While in orchard bloom and song of bird
The comforting voice of Hope is heard;
And all the landscape vernal
Is a prophecy of life eternal—
Of Death
Vanquished by Faith.

Windermere Ranch, Washington, May, 1909. C. W. L.

LITERARY

RELIGIOUS.

The Catholic Encyclopedia, Vols. III. and IV. New York: Robert Appleton Co.

A circular sent out with the fourth volume of this work reproduces an interview had by one of the editors with Pius X. "I know the Catholic Encyclopedia," said His Holiness, "I like it and consider it a great work." When a reference was made to the importance of employing the very best scholarship in a work of this kind, His Holiness said, "That is right. That is very good. You will have the blessing of heaven." Cardinal Merry del Val wrote: "The skill and judgment shown in the composition of the first two volumes, and the determination you express to avoid everything that might seem to countenance the errors of the day, is a guarantee that the work, as a whole, will be successful, and will really fulfil the object you have in view." This is somewhat more guarded (as becomes a secretary of state), but it appears that the *Encyclopedia* still enjoys the favor of the authorities of the Roman Church. In the present volumes there seems to be rather more reticence about biblical matters. We have not, for instance, run across any sentences quite so bold as this from the first volume: "For a strong presentation of the historicity of the Old Testament, against the claims of the critical school, consult Driver, Genesis." But that matters little to outsiders, who would naturally go elsewhere than to this *Encyclopedia* for information on biblical subjects.

One would be more likely to turn to a religious encyclopedia for *Bulls* than for *Bull-fights*. But it is well to have the latter subject treated by an able Spanish Jesuit. The reason why foreigners think bull-fights barbarous are, it seems, "first, an utter ignorance of a game in which man with his reason and dexterity overcomes the brutal strength and ferocity of the bull; . . . second, a lack of comparison with other spectacles—prize-fighting is surely much more brutal; lastly, the modern theatre is frequently more evil in its effects than bull-fighting, which, whatever else may be said of it, arouses no immoral or anti-social passions." Fr. Thurston in his interesting account of papal bulls says that before 1878 bulls were written in an archaic and very artificial type of Gothic writing, with manifold contractions and an absence of all punctuation, which was practically undecipherable to ordinary readers, so that with a bull was usually issued a copy in ordinary handwriting. Leo XIII. did away with this, so that bulls to-day are written in clear Roman script, and in view of the difficulties arising from transmission by post the old leaden *bulla* is often replaced by a simple stamp bearing the same device in red ink. Other valuable articles contributed by Fr. Thurston to the third volume are *Calendar, Candles, Catholic, Celibacy, Cemetery, Chalice, Chasuble*, etc. *Callistus*, the escaped slave and reformed (or perhaps unreformed) defaulter, who became Bishop of Rome at the beginning of the third century and proceeded, his enemies said, to encourage heresy, schism, and immorality, finds an able defender in Dom Chapman. There are disagreeable things, too, to be said about John Calvin, but Fr. Barry can be trusted to say them gracefully. Catherine de'Medici, "dictatorial, unscrupulous, calculating, and crafty" is in good company with five Saints Catherine. Censorship has been a live subject ever since Friar Martin Luther's successful propaganda by means of the printing press. It is here treated by Fr. Hilgers, S.J., and we are referred for fuller information to the later titles, Index and Modernism. There is only one Saint Charles, of course (Borromeo), but there are two mighty Catholic kings of that name, Charles V., emperor, and Charles Martel. Christendom is really a sketch, in five pages, of the whole history of the Western Church, written by a well-informed layman. The first of the fourteen Clements, popes, is treated by Dom Chapman, who also writes on Clementines (and on a number of other patristic subjects, including Cyprian, as a student of whose writings he is perhaps best known to Anglicans). Clement of Alexandria lost his title "saint" by the action of his namesake, Clement VIII., but he probably has a better right to it than St. Clement of Ireland, who is little more than a name. Cluny is illustrated with a cut of the old abbey which was destroyed in the French revolution, but was for centuries the largest church in Christendom. An article on Counter-Reformation is interesting because it has been supposed that Roman Catholic scholars objected to the use of this term as implying that the great Church revival of the sixteenth century was something secondary to the Protestant reformation. To us it seems an accurate and useful term, but we should apply it to the period from 1527 to perhaps 1590, rather than to the years 1560-1648, as this article does. The editors are fortunate in having secured Professor Marucchi to write on Archaeology of the Cross; Abbot Cabrol writes on the True Cross; and Fr. Thurston on Cross and Crucifix in Liturgy. These three articles are well illustrated. Three carefully drawn maps illustrate Crusades. From the article on Dante, by the eminent Dante specialist, E. G. Gardner, we cull two or three sentences: "Of Dante societies other than Italian, the 'American Dante Society' of Cambridge, Mass., stands first in importance. . . . Many serious non-Catholic students of life and letters owe a totally different conception of the Catholic religion to the study of the '*Divina Commedia*.' The power of the sacred poem in popularizing Catholic theology and Catholic philosophy, and rendering it acceptable, or at least intelligible, to non-Catholics, is at the present day almost incalculable." If Martin Luther had been proposed for canonization at an ecumenical council held during the latter years of the lifetime of Fr. Denifle (A. D. 1905), there is no doubt that that eminent Dominican scholar would have been assigned by unanimous consent the office of *advocatus diaboli*. Fr. Walsh, O.P., in a very interesting account of Denifle, speaks quite rightly of his "amazing erudition," and says further, "He has thrown more light on Luther's career and character than all the editors of Luther's works and all Luther's biographers taken together. Denifle's impeachment is no doubt a terrible one, but apart from some trifling inaccuracies in immaterial points it is established by irrefragable proofs." De Rossi is another great Roman Catholic scholar of whose rediscovery of the catacombs it is pleasant to read a well-informed account.

There are, of course, hundreds of other articles in these two volumes which deserve mention. We had intended to mention others, but space forbids, and we will only say in conclusion that the scholarship and workmanship of this great enterprise seem to us excellent throughout. Not only have contributions from foreign scholars of the very first rank been secured, but the work of the American editors and contributors is excellent, and the high standard of scholarship which American Roman Catholic scholars have attained will perhaps be a surprise to many. The Catholic Encyclopedia reflects great credit upon the Roman Church as a whole, but in particular upon its American branch. W. P. L.

Outlines of Introduction to the Hebrew Bible. By the Rev. Alfred S. Geden, M.A., D.D. Pp. xv + 367. Edinburgh: T. & T. Clark. Imported by Charles Scribner's Sons, New York. Price, $3.50 net.

Dr. Geden's book is packed full of the most valuable information concerning the text of our Old Testament. The first five chapters give the most readable brief "Introduction" we have yet seen in the English language. No important matter has been overlooked; and everywhere the author's wide and accurate scholarship, vast erudition, and sound judgment are apparent. In dealing with the Semitic languages Dr. Geden treats in a manner at once scholarly and conservative the knotty problem of the original home of the Semites, which has engaged the attention of the best equipped orientalists of our times. Nowhere have we seen a better account of the Hebrew MSS. or of the Massorah. Of special interest is a Hebrew MS. dating from about the second century of our era. It is a papyrus found in Egypt, and contains only a few lines of Hebrew script; yet its interest lies in the fact that it is a thousand years older than the oldest MS. hitherto known. Those who would have an adequate understanding of the Midrash, the Mishua, the Gemara, and the Talmud will find the volume of the greatest value. Nor must we omit to note, in passing, the excellent treatment of the ancient versions made from the sacred text.

The concluding chapter is of a different character. While hitherto he has confined himself to the text, the learned author now takes up the subject of the Higher Criticism. The same accuracy and soundness of scholarship that has characterized the rest of this book is observable in this chapter. We note a remarkable departure from the extreme critical views. Our writer, by a most interesting course of argument, would set the date of the composition of Deuteronomy about the first half of the tenth century B. C. This would give a still earlier date for "J. E.," and of course for its precursors "J" and "E." Thus these "documents" are brought quite a little nearer to the Mosaic age. This is a most healthful and encouraging sign of the times. Surely the movement back to a more conservative date for the whole of the Pentateuch cannot end here. Perhaps the movement will end, as did the movement away from the extremest forms of New Testament criticism and towards conservatism, in a return, practically, to the tradition of the Catholic Church.

While we do not agree with the author in all details, we yet can most cordially commend this book to all students of the subject as the best English hand-book that is known to us. The illustrations, reproductions of MSS. and of the texts of early editions of Hebrew and LXX texts, add greatly to the value of the work. The indices are full, without being too minute. We have one suggestion to make for the second edition, viz. the addition of appendices giving lists of the MSS. of Hebrew, Septuagint, and Latin MSS. at least, though full lists of MSS. of all versions would be still more helpful, and a full bibliography of the subject.

F. C. H. WENDEL.

The Authorized Version of the English Bible—1611. Edited by William Aldis Wright, vice-master of Trinity College, Cambridge. In five volumes. Cambridge University Press. New York: G. P. Putnam's Sons.

The study of the formation of the Authorized Version of 1611, and of the previous versions which led up to it, is always interesting for scholars. Dr. Wright has given us an additional help for this important study by editing an exact reprint of the first folio edition of 1611, which is in his possession. They would be most valuable for all theological schools.

Studies in Christian Worship. By Charles Henry Robinson, Canon of Ripon and Secretary of the S. P. G. Longmans, Green & Co.

This little book is a most suggestive discussion of the principles of worship as they are embodied in the offices of Morning and Evening Prayer. The writer does not pretend that it is an exhaustive treatment of the Church's worship as set forth in the Prayer Book, as he says he has purposely left out the consideration of the Eucharist.

It is a good book to put into the hands of people who have not yet been able to acquire the habit of public worship. The chapters deal with subjects like the following: "Why 'We Assemble and Meet Together.'" "To Acknowledge our Sins Before God." "To Render Thanks for the Great Benefits Received," and so forth.

The book contains also a number of telling illustrations, such as would prove welcome to preachers.

Patrology. By O. Bardenhewer, Professor of Theology in the University of Munich. Translated by T. J. Shahan, Professor of Church History in the Catholic University of America. Pp. xxii + 680. St. Louis: B. Herder.

The special value of this book is that it covers ground not covered by any other manual in English. There are several good introductions to ante-Nicene patristic literature, but this goes down to the seventh or eight centuries (John of Damascus and Isidore of Seville), and it includes not only the Greek and Latin literature but the Syriac and Armenian. Dr. Bardenhewer is a well-known Roman Catholic scholar and his book has long been a standard one in Germany. We are fortunate in having an English translation, published at a moderate price. W. P. L.

MISCELLANEOUS.

The Laws of Friendship. By Henry C. King. New York: The Macmillan Co. Price, $1.25 net.

The latest published writing of Henry Churchill King, entitled *Laws of Friendship*, brings out the similarity of our governing thought in friendship with God and man, and enunciates with emphasis the necessity of rules in maintaining such friendship. To the establishment of an ideal friendship, a fourfold basis is requisite, named as follows: integrity, breadth and depth of personality, some deep community of interests, mutual self-revelation and answering trust, and mutual self-giving.

"The conditions of a deepening acquaintance with God are those," he says, "of any deepening acquaintance," and again: "The contention of this book simply is, that if God is a person and we are persons, then our relations to God must be primarily a personal relation, and that any one who will go forward faithfully fulfilling the conditions upon which any personal relation may deepen will find his relation to God deepening in like manner." The conditions as enumerated for establishing the friendship are elucidated in several chapters constituting part one.

Part two is given up to the consideration of deepening the friendship. This is accomplished by Christian standards primarily, but the ways and moods of true friendship are shown to be most worthy in self forgetfulness, in reverence for the person, in expression of affection, and in personal association. "One has not reached the heart of friendship until he recognizes that, after all has been said, its one great means is personal association."

When the Railroads Were New. By Charles Frederick Carter, with Introductory Note by Logan T. McPherson. New York: Henry Holt & Co. Price, $2.00 net.

This book is called a "fascinating history," and indeed it is. It is especially so to the generation of men who have reached their three-score-and-ten limit, because such men's memories go back to the days of the "fantastic failures" as well as to the final triumphs. One of the most notable failures was the "Ohio Railroad," which was to compete with lake transportation. A noted "statesman" of that day decried the enterprise as a "Quixotic idea," for the reason that no land transportation could successfully compete with water routes. The book tells of the formation and failure of this company. This road was to be built on piles. The account says, "Stringers were fastened to the piles by wooden pins," but it does not say that those "wooden pins" were made of red cedar, a foot in length and two and a half inches in diameter. This fact in the history is interesting, for after the failure of the road, the "assets" were sold at auction, and the red cedar pins were a portion of the sale. The writer of this notice, in his early boyhood days, used to split some of those pins into kindling for the early morning fire, his father having purchased a wagon-load of them for that purpose. Just think of using such cedar pins for kindlings! Mr. Faber, who has to hunt the world over for cedar for his lead pencils, would call it a dreadful extravagance nowadays. High finance was practised in those days to a degree that would make a Harriman, a Hill, or an Underwood blush now.

The book is very interesting reading, and young men will wonder at the history, and old men will enjoy the reminiscences.

HIS MOTHER.

By CLARA MARSHALL.

"A man's foes shall be of his own household."

JUST what learned commentators have to say in regard to this scriptural assertion is known only to those well read in scriptural notes; to those whose reading is confined to Biblical text it too often suggests one household foe in particular, the enemy who brought her victim into this world, and who professes to love him better than life itself.

"I could have prophesied, when he was in knickerbockers, that that fellow would go to the bad," observed a cynic, on being told that the son of an old neighbor (in the language of the informant) was now past praying for.

"No, he hadn't at that age developed any particular rascality. In fact, as far as I knew him he was a good deal like other boys; but I heard his mother say on one occasion that she loved him too well to manage him; and when a mother says that, her son may be regarded as done for. Mrs. X—— was all the more to blame for such talk, as she is by no means a fool in other matters. Her son gets what brains he has from her, the father having been a nincompoop, although as brave a blockhead as ever marched to death on the battlefield. I understand that the son married soon after he left college. Couldn't his young wife do anything towards counteracting the mischief the mother had done?"

"No, she could not," was the unexpected reply from a lady emerging from behind a screen in the corner. "I did not intend to be an eavesdropper just now, when such candid opinions were being expressed in regard to my liege lord, but I could not leave my kodak picture. Of course, I knew you had all forgotten I was in the house and might be in hearing. It is, I know, an ill bird that fouls its own nest; but since I have left that nest for good and all, and it is well known that my husband spends his time in the places where he meets the lowest companions, I do not mind saying that, with me, marriage has been a failure, and the cause is my husband's mother. If that mother had been considerate enough to die when her husband did—her son was then in frocks—and their child been brought up by some respectable orphan asylum, he may possibly have grown up to be a decent sort of man; but she has devoted all her energies to the prevention of his becoming such, and she has succeeded admirably.

"I met him when he was a college boy, and fell in love with—well, I suppose it must have been his moustache. A week after he had been dropped at an examination I married him, believing his story that there had been a conspiracy to prevent his graduation. A month after our marriage I had ceased to believe anything he said that did not sound very probable indeed. By that time he thought nothing of using profane language in my presence, and his profanity was of the most sulphurous variety. On one occasion (we had then been married about six weeks) I placed his tea-cup too close to his elbow resting on the table (where it would not have been if he had been properly brought up); in turning he knocked it off, and then he not only swore at me, but threw a knife at my head, which I escaped by dodging. His mother was taking tea with us, but when I looked at her, expecting her to give him the rebuke he deserved, she informed me that I should not have been so careless as to place the cup where it was liable to be knocked off the table, and that I should have remembered what a quick temper Edward had. It did not seem to occur to her that that temper ought to have been whipped out of him when he was a little boy. The woman, though not a lunatic in other matters, is hopelessly insane where her precious Edward is concerned. She has said to me, time and again, in the presence of her darling, that men are not like women, and a wife should bear with little outbursts of temper on the part of the man she had vowed to honor and obey. Only once did I retort, and that was with a quotation from the old French woman who, when remonstrated with for requiring her husband's valet to perform some of the services of a lady's maid, asked, 'Do you call that thing a man?'"

"ONE THING only is it essential to attain here—not the use of our gifts, but the power to use them well hereafter. It is all safe; nothing shall be wasted. I go before God with the offering of will disciplined in Christ, and, so going, I can wait in peace. My capacities, my treasures, are all in His keeping, where neither moth nor rust doth corrupt."—*Dr. Scott Holland.*

Church Kalendar.

July 4—Fourth Sunday after Trinity.
" 11—Fifth Sunday after Trinity.
" 18—Sixth Sunday after Trinity.
" 25—Seventh Sunday after Trinity. St. James, Apostle.

Personal Mention.

THE Rev. A. I. ERNEST BOSS of Muscatine, Iowa, has been granted a two months' leave of absence, and during July and August he will have charge of St. Mark's Cathedral, Salt Lake City, Utah. His address will be 231 East First South Street.

THE Rev. ELROY G. BOWERS on July 11th entered upon his duties as curate of Grace Church, Plainfield, N. J. His address is changed from Newport, R. I., to 130 East Sixth Street, Plainfield.

THE Rev. CHARLES E. FESSENDEN has resigned his appointment to the Church of Our Saviour, Montoursville, diocese of Harrisburg, and has accepted an appointment to Christ Church, Berwick, in the same diocese. He will begin his new work September 1st.

THE Rev. F. S. GRAY of Tarentum, diocese of Pittsburgh, has been called to the rectorship of St. John's Church, Worthington, Ohio, which is said to be the oldest church west of the Alleghenies.

THE Rev. F. A. JOSEPH is serving at St. Matthew's Cathedral, Dallas, Tex., during the summer absence of Dean Moore, his address being 236 S. Ervay Street.

THE Rev. HENRY B. MARTIN, D.D., rector of Emmanuel Church, Chestertown, Md., left on Monday, July 12th, for an extended tour of England and the Continent. The doctor will be absent eight weeks.

THE Rev. THEDDORE D. MARTIN, late rector of the Church of the Ascension, Auburn, R. I., sailed for England July 17th. His address will be 123 Walm Lane, Willesden Green, London, N. W., until his return, *via* Cunard steamship *Mauritania*, sailing September 4th.

THE Rev. GLENN TILLEY MORSE, who has been acting chaplain at West Point during June and July, will return to Boston August 1st. His address will be No. 2 Brimmer Street.

THE Rev. CHARLES W. NAUMANN, rector of St. James' Church, Lafayette Avenue, corner St. James Place, Brooklyn, sailed on Saturday, July 17th, on the steamship *New York* for a two months' trip to Switzerland, France, and Germany.

THE work of the Rev. T. DOWELL PHILLIPPS as professor in the Arkansas School of Theology, as headmaster of the Helen Dunlap Memorial Industrial School, and as priest in charge of St. Stephen's mission, Winslow, terminating with July, he is returning to Chicago, where his temporary address will be Church Club, 510 Masonic Temple, State Street.

THE Rev. WALTER B. STEHL, rector of St. Paul's Church, Centreville, Md., sailed from New York on Thursday, July 15th, for a two months' tour in England, France, and Germany. Arrangements for services have been made until his return.

THE Rev. WILLIAM WATSON, rector of St. Paul's parish, Hudson, Wis. (diocese of Milwaukee), has been given a year's leave of absence in order to attempt to establish missions at Hinckley, Willow River, and adjacent points in the diocese of Duluth, by appointment of the Bishop of Duluth. His address will be Willow River, Minn., after July 15th.

THE Rev. M. LLOYD WOOLSEY, intending to spend some months in England, has resigned St. Andrew's parish, Buffalo, to take effect September 1st.

UNTIL September 1st the address of the Rev. ANNESLEY T. YOUNG will be R. F. D. No. 1, Detroit, Minn.

DEGREES CONFERRED.

MIDDLEBURY COLLEGE, Burlington, Vt.—LL.D., upon the Hon. R. G. TUTHILL of the Church of the Epiphany, Chicago, Ill.

DIED.

LOW.—At Plattsburgh, N. Y., July 2, 1909, entered into the life eternal, ELIZA MARY LOW, only child of Dr. and Mrs. E. C. Low.

"Where your treasure is, there will your heart be also."

MEMORIALS.

HENRY BAARS.

WHEREAS, It has pleased God in His wise Providence to take from our midst our well beloved friend and colleague, HENRY BAARS, for many years senior warden of this church; and

WHEREAS, We desire to acknowledge our appreciation of his many noble qualities; be it therefore

Resolved, That we, the rector in charge, the junior warden, and the vestrymen of Christ Church, Pensacola, Fla., desire to put on record a memorial of our keen sense of the great loss this church and community have suffered by his death.

We wish also to express our heartfelt sympathy with the widow and family of our late colleague in the hour of their deep sorrow, and we order that a copy of this memorial be sent to Mrs. Baars, a copy be engrossed in the Church Register, and a copy be sent to the press for publication.

G. MONROE ROYCE, *Rector in charge*,
W. K. HYER, JR., *Junior Warden*,
W. K. HYER,
R. M. CARY,
WALKER INGRAHAM,
F. B. BRUCE,
I. H. AIKEN,
H. M. YONGE,
H. G. DE SILVA,
WALKER ANDERSON, *Vestrymen*.

REV. WILLIAM HOWARD FALKNER.

On behalf of the clergy gathered at the funeral of WILLIAM HOWARD FALKNER, we desire to express some measure of our appreciation and affection, and of our sense of loss. He had been but a few years in this diocese, but he was prepared for the ministry here, and many of us had followed his growth and success with friendly interest. Everywhere he did well. He ministered in large and important parishes. Wherever he went he made religion real and influential. Experienced in the law, out of which he came into the ministry, he was interested in social betterment and in the contribution of the Church to the solution of the problems of the city. Religion to him was related to efficiency rather than to emotion. He had a great desire to get definite things done for the general good. At the same time he was a faithful and sympathetic parish priest. His people gave him their grateful confidence and strong affection. His preaching was positive, virile, plain, and helpful.

These qualities be brought here to Boston, and they were recognized and appreciated here. He applied them successfully to the difficulties of a downtown church. He worked cheerfully, hopefully, with wide vision, with clear judgement, with vigor, and, it seemed to us, with ease.

The event of his death in the midst of his labors and at the height of his usefulness belongs to that condition of mystery, beyond our understanding, in which our lives proceed. But God our Father, in whom we trust, as he trusted, works out His purposes in His own wise way, and brings all incompletion into fulfilment. Into His hands our friend and brother commended his spirit, in the faith of Him who is the Resurrection and the Life, and whom he served with enthusiasm and reverence and love. Here he still lives in our memory and affection; and there, in the place of reward and fruition unimaginable, he abides in peace and joy in the fulness of life everlasting.

GEORGE HODGES,
ALEXANDER MANN,
SHERRARD BILLINGS,
PERCY GORDON,
ROBERT WALKER.

July 9, 1909.

REV. DR. FRANCIS. J. MURDOCH.

The following resolutions have been prepared by a committee composed of Bishop Cheshire, Archdeacon Osborne, the Rev. Dr. Pittenger, and the Rev. A. B. Hunter, to be inserted in the Church papers and to be sent to Dr. Murdoch's family as an expression of the great loss sustained by his demise:

1. *Resolved*, That in the death of the Rev. FRANCIS J. MURDOCH the Church in North Carolina and the Church in the country at large has sustained a loss beyond our power to estimate or to express.

2. *Resolved*, That we can best express our affection for our departed brother by following the example of his faithful labors for God and for His Church, and by endeavoring to continue the good works begun by him.

3. *Resolved*, That while we extend our most sincere sympathy to the family and to the parish of our dear brother, in their sorrow, we yet join them in thanking God for the good example of his faith, his patience, his labors, his noble life, and his falling asleep in the Lord, and pray that our last end may be like his.

JOHN LAWRENCE RIKER.

The vestry of the Church of the Incarnation in the city of New York, at their first meeting after the death on July 6, 1909, of JOHN LAWRENCE RIKER, senior warden, adopt the following minute for inscription in their records; for publication in the Church journals, and for transmission to the family of Mr. Riker:

As communicant, as vestryman, and as warden for more than thirty-eight years, Mr. Riker contributed liberally and wisely to the support of this parish and its diverse interests and activities. His personal service in the vestry, beginning in 1873, long before that of any of his surviving colleagues, was without interruption or limitation, and of his many generous gifts none was of greater value than his personal character and admirable example. Until the decline of his physical strength he was unfailing in regular participation in the services of his Church, with which his every-day life was ever in perfect harmony. He was a living proof of the compatibility of the successful conduct of great business enterprises with the sincere and unaffected profession and practice of the Christian religion. As a merchant he rejected any expedient that he could not approve as a Churchman.

Many other bodies have known and will attest the soundness and value of his judgment in affairs; his contagious integrity; his unfailing courage and courtesy, and his genial companionship; but, with full recognition of all these fine qualities, his associates in the vestry of the Church of the Incarnation deem it their special duty and privilege to record their high estimate of the shining character of John Lawrence Riker as a high-minded merchant and consistent Churchman.

By order of the vestry.

WILLIAM M. GROSVENOR, *Rector*,
GEORGE F. BUTTERWORTH, *Clerk*.

RETREATS.

HOLY CROSS, WEST PARK, N. Y.

There will be a Retreat for clergy at Holy Cross, West Park, N. Y., conducted by Father Hughson, O.H.C., beginning Monday evening, September 20th, and closing Friday morning, September 24th. There will be no charge and no collection for expenses. Offerings may be placed in the alms box. Further information will be furnished by the guest master at Holy Cross. It is important to make an early application in order to secure accommodation.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

PRIEST wanted, to take charge of St. Luke's, Kearney, for six months. Good climate; beautiful Church; desirable town. Particulars from ARCHDEACON COPE, Kearney, Nebraska.

A YOUNG PRIEST wanted for Mid-Western parish. Single and musical. Apply, "MID-WESTERN," LIVING CHURCH, Milwaukee, Wis.

WANTED, several clergymen for Western Parishes with and without rectories; $800 up. CLERICAL REGISTRY, 136 Fifth Avenue, New York.

WANTED, to get in correspondence with any young men who are contemplating giving up their lives to Christian work among the sick poor. For further particulars, address G. P. HANCE, St. Barnabas' Free Home, McKeesport, Pa.

A CHAPLAIN wanted for St. Alban's School for Boys, Knoxville, Ill. Good Churchman, and able to teach entire course in English, including college preparatory course. Address: HEADMASTER.

POSITIONS WANTED.

POSITION wanted as Organist and Choirmaster by young married Churchman. Fourteen years' experience. Excellent trainer of boys. Good testimonials from important positions. Address CONCERT ORGANIST, LIVING CHURCH, Milwaukee, Wis.

A CLERGYMAN'S widow, devoted to girls, wishes work. Could travel as companion for child or grown person, or would care for linen or other work in institution. References and experience. Address: S. B. LIVING CHURCH, Milwaukee.

A POSITION wanted by a young lady as lady's companion. References exchanged. Address the RECTOR OF ST. MATTHEW'S PARISH, Moravia, N. Y.

CLERGYMAN would like vacation in cool climate for month of August, but must have Sunday work to meet expenses. Would like to be in or near Detroit, Mich. Address "J. M. N.," THE LIVING CHURCH, Milwaukee.

ORGANIST-CHOIRMASTER desires position before September 14th. Expert boy-voice trainer and choir builder. Highest references. Financial difficulty present church cause of leaving. Address "ORGANIST," 911 Main Street, Fremont, Neb.

YOUNG ordained minister of the African Methodist Church in Canada earnestly desires to take orders in the American Church. Highest testimonials as to character, ability, and antecedents. Address: ALPHA, care THE LIVING CHURCH, Milwaukee, Wis.

POSITION wanted by young lady of experience as teacher of French, German, or History. Studied abroad, Master of Arts degree in same subject. References. Address: MISS K. M., LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH.

ORGANS.—If you desire an Organ for church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

PARISH MAGAZINE.—Try *Sign of the Cross.* Churchly; illustrated. Write ANCHOR PRESS, Waterville, Conn.

STAMPS for Church attendance and Sunday School. Descriptive leaflet free. Rev. H. WILSON, 945 Palm Avenue, South Pasadena, Cal.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

KNIGHTS OF ST. PAUL. A Church secret society for boys. Information given by Rev. W. D. MCLEAN, Streator, Ill.

UNLEAVENED BREAD.

ST. MARGARET'S CONVENT
17 LOUISBURG SQUARE, BOSTON, MASS.
ALTAR BREAD
Samples and Price List sent on application
ADDRESS, SISTER IN CHARGE ALTAR BREAD

COMMUNION BREADS and Scored Sheets. Circular on application. Address MISS A. G. BLOOMER, Montrose, N. Y.

ALTAR BREAD. Samples sent. THE SISTERS OF ST. MARY, Kemper Hall, Kenosha, Wis.

COMMUNION WAFERS (round), ST. EDMUND'S GUILD, 883 Booth St., Milwaukee.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description by a Churchwoman trained in English Sisterhoods. Mission Altar hangings, $5 up. Stoles from $3.50 up. MISS LUCY V. MACKRILLE, Chevy Chase, Md.

CHOIR EXCHANGE.

ENGLISH Cathedral Organists are due to arrive in New York this month, and the months following. Churches wishing to secure first-class men should write early to the JOHN E. WEBSTER CO., 136 Fifth Avenue, New York.

PUBLIC ACCOUNTANTS.

JOHN VAUGHAN, C. P. A.,
CERTIFIED PUBLIC ACCOUNTANT,
PITTSBURGH, PA.

HEALTH AND SUMMER RESORTS.

RESTFUL family resort, "Eau Pleine," among the woods on the Chain-o'-Lakes at Waupaca, on Wisconsin Central. Excellent boating, bathing, and fishing. Reference to Bishop of Chicago, by his kind permission. Address: MRS. S. M. CARINGTON, Route 1, Waupaca, Wis.

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: Young Churchman Co.

SHOPPING.

MRS. M. C. DRISLER, experienced general shopper. No charge. Bank references. 60 West Seventy-fifth Street, New York City.

CHURCH SERVICES AT SUMMER RESORTS.

NEW HAMPSHIRE.

THE CHURCH OF THE TRANSFIGURATION, Bretton Woods, New Hampshire. Sundays, 8:00, 11:00, 4:00; Sunday School, 3:00; Fridays, 10:00. The Rev. J. M. McGrath.

NEW JERSEY.

ATLANTIC CITY AND SUBURBS.

ST. JAMES', Pacific and North Carolina Avenues. Rev. W. W. Blatchford. 7:30, 10:30, 4:30, 8:00. Wednesdays, Thursdays, Fridays, and Holy Days, 10:30.

ASCENSION, Pacific and Kentucky Avenues. Rev. J. H. Townsend and Rev. Dr. H. M. Kieffer. Sundays, Wednesdays, and Fridays, 7:15, 10:30, 4:30, 8:00; daily, 7:15 and 10:30. Early each Sunday in summer, 6:15, 6:45, 7:15, 7:45.

ALL SAINTS', Chelsea Avenue. Rev. J. W. Williams. 7:30, 10:30, 5:00; daily, 10:00.

ST. AUGUSTINE'S, 1709 Arctic Avenue. Rev. James N. Deaver. 6:15, 7:00, 11:00, 8:15.

GOOD SHEPHERD, 20 N. Rhode Island Avenue. Rev. Paul F. Hoffman. 7:30, 10:30, 8:00; daily, 7:30 and 10:30.

GRACE. Rev. Sydney Goodman. Cottage services resume late in August. Sundays and Wednesdays, 7:30 morning, 8:00 evening. Permanent location, 12 N. Ohio Avenue.

ST. MARK'S, Pleasantville, Meadow Boulevard. Rev. H. D. Speakman. 10:30. Additional as announced.

REDEEMER, 20th Avenue, Longport. 11:00. Additional as announced.

ST. AGNES', Smith's Landing. 2:30 and 3:30. Additional as announced.

NEW YORK.

SAINT LUKE'S, East Hampton, Long Island. Sundays, 7:30 and 10:45 A. M.; Holy Days, 7:30 A. M. Other services as announced. Oscar F. R. Treder, Rector.

MISCELLANEOUS.

DO YOU wish to farm in settled community near two trunk lines and several thrifty towns, containing some of the most fertile soil in Illinois, together with schools, mail, and telephone service and privileges of the Church? Farms may be purchased or rented. This is an effort to build up a rural parish and to perpetuate the influence of a good community. Correspondence invited. Address: THE BISHOP OF QUINCY.

APPEALS.

EPHPHATHA REMINDER AND APPEAL.

Again, the Church's "Voiceless Ministry," prosecuted in eight Mid-Western dioceses, appeals for offerings on next Ephphatha Sunday, August 29th, towards its expense fund. The undersigned, who has labored since 1872, will gladly mail leaflets giving information. REV. AUSTIN W. MANN, *General Missionary,* 10021 Wilbur Avenue, S. E., Cleveland, Ohio.

HASSOCKS OR BENCHES NEEDED.

A mission would appreciate gift of hassocks or kneeling benches. M. A. ENGLISH, Moores, Pa.

COLUMBIA INSTITUTE, COLUMBIA, TENN.

No school for women in the South has done more for the cause of Christian education than The Institute, at Columbia, Tennessee. Founded by Bishop Otey in 1835; destroyed by the Civil War; revived by Dr. Beckett and Bishop Quintard, it will celebrate its seventy-fifth anniversary next year. Without an endowment, it has held its own, and to-day it is a blessed witness to Christ and a power for good. We appeal to all the alumnae and to all Christian people, who are interested in the education of any girls, to send us a contribution toward the repair of our chapel and the creation of an endowment fund, as a thank-offering for seventy-five years of service.

(Signed)
THOMAS F. GAILOR, *Bishop of Tennessee.*
WALTER B. CAPERS, *President of the Institute.*

NOTICES.

GENERAL CLERGY RELIEF FUND.

Offerings and legacies can be designated as follows: For Current Pension and Relief; for Automatic Pension of the Clergy at sixty-four; for the Permanent Fund; for Special Cases.

Rev. ALFRED J. P. MCCLURE, Treasurer, Church House, Twelfth and Walnut Streets, Philadelphia.

The Field is the World.

In its endeavor to fulfil its trust, the Church, through

THE BOARD OF MISSIONS

as its chosen agent, is now carrying on work in The Philippines, Porto Rico, the Hawaiian Islands, Cuba, Mexico, Africa, China, Japan, Brazil, and Haiti.

And in 39 Dioceses and Districts in the United States.

$850,000 is needed this year to meet the appropriations.

Full particulars can be had from
A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—$1.00 a year.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter are gladly forwarded, and special information obtained and given from trustworthy sources. Rooms in private homes or hotels reserved for parties visiting or stopping over in Chicago.

Our Information Bureau would be pleased to be of service to you.

THE LIVING CHURCH

may be purchased, week by week, at the following places:

NEW YORK:
Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.).
Thos. Whittaker, 2 Bible House.
E. S. Gorham, 251 Fourth Avenue.
R. W. Crothers, 246 Fourth Avenue.
M. J. Whaley, 430 Fifth Avenue.
Brentano's, Fifth Ave. above Madison Square.

BOSTON:
Old Corner Bookstore, 27 Bromfield Street.

PHILADELPHIA:
Geo. W. Jacobs & Co., 1216 Walnut Street.

WASHINGTON:
Wm. Ballantyne & Sons, 428 7th St., N. W.
Woodward & Lothrop.

ELIZABETH, N. J.:
Franklin H. Spencer, 947B, Anna Street.

ROCHESTER:
Scranton, Wetmore & Co.

CHICAGO:
LIVING CHURCH branch office, 153 La Salle St.
A. C. McClurg & Co., 215 Wabash Avenue.
The Cathedral, 18 S. Peoria Street.
Church of the Epiphany, Ashland Blvd. and Adams Street.

MILWAUKEE:
The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:
E. T. Jett Book & News Co., 806 Olive St.
Phil. Roeder, 616 Locust St.
Lehman Art Co., 3526 Franklin Ave.
Wm. Barr Dry Goods Co., 6th and Olive Sts.

LONDON:
A. R. Mowbray & Co., 34 Great Castle St., Oxford Circus. (English agency for all publications of The Young Churchman Co.)
G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.

It is suggested that Churchmen, when travelling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

PAMPHLETS RECEIVED.

Mental Healing and the Problem of Pain. By the Rev. H. H. Gowen, F.R.G.S., Rector of Trinity Parish, Seattle.

The Address Delivered by Viscount Halifax, President of the E. C. U., at the Commencement of the Jubilee Year of the English Church Union, June 15, 1909.

An Historical Sermon, in connection with St. Barnabas' Church, Queen Anne's Parish, at Leeland, Prince George's County, Maryland. Delivered by the Rev. William C. Butler, a former rector, at the celebration of the two hundredth anniversary of the parish, on Tuesday morning, June 11, 1907.

The Year Book of St. Barnabas' Parish, Troy, N. Y. 1909.

Register of Shattuck School, Faribault, Minn. 1908-1909. Circular of Information, 1909-1910.

THE CHURCH AT WORK

CHURCH OF THE NATIVITY, MACON, MISS.

MENTION has already been made in these columns of the opening of this church, but for the first time a cut of the edifice is presented.

For seven years Macon was one of the waste places of the diocese, that period having elapsed from the burning of the first church to the opening of the second of the name. The erection of this edifice and of Grace Church, Okolona, has added two links to the chain of churches along the eastern border of the diocese. The Rev. J. L. Sykes is the priest in charge.

CHURCH OF THE NATIVITY, MACON, MISS.

CONVOCATION OF HONOLULU.

THE SEVENTH annual Convocation of the missionary district of Honolulu was held at St. Andrew's Cathedral on June 26th, every parish and mission being represented in the meeting. The Bishop was the celebrant at the opening service, but did not deliver his annual address until the following day, Sunday. Referring to the peculiar conditions in Hawaii, the Bishop said:

"I have made a further study during the past year of religious conditions on these islands and have taken pains to get accurate information. While I am not ready to make this public, yet I can say that my conviction is stronger than ever that the people need to be given positive and constant instruction in matters of faith and duty. To this end in the day school, night school, Sunday school, and by sermons the clergy and workers should teach, *teach*, TEACH. It is not emotion that people want, it is not guessing and debating about Biblical questions. They need to be taught those things which a Christian 'ought to know and believe to his soul's health.' They need to be taught the fundamental principles of the Christian faith, their duty to God and man, and the need of prayer and grace to enable them to do that duty. The Church Catechism teaches first, who we are; second, what we are to believe; third, what we are to do, and fourth, how we are to be able to do it. Enlarged and amplified by the intelligence and knowledge of the teacher and illustrated by his own life and conduct, this, if anything, will improve conditions. . . . .

"It may be said that it is not a priest's work to teach school. Let me say that the late growth of the Church in these islands is due more than anything else to its work of instruction. Some missions with rapidly growing membership have been built up from their schools. It does entail hard work in the clergy, but it is worth it, and those who do the work know the satisfaction of such service."

Referring to the increase in membership in the Church during the seven years of his episcopate, the Bishop pointed out that "the actual communicant membership of the Church in Hawaii has increased over 120 per cent. in that time"; that the Sunday school Lenten offering this year was 55 per cent. greater than last year and that offerings of parishes for missions showed an increase of 31 per cent.

The officers elected and appointed for the year are: Secretary, Rev. W. E. Potwine; Treasurer, H. M. von Holt; Council of Advice: Rev. Canon Usborne, Rev. Canon Simpson, Rev. W. E. Potwine, T. Clive Davies, L. Tenney Peck, and H. M. von Holt.

TWENTY-FIVE YEARS' SERVICE RECOGNIZED.

THE RECORD of twenty-five years of successful work in Southern California was fittingly commemorated by a reception given in honor of the Rev. John D. H. Browne by the parish of St. Augustine, Santa Monica, of which Mr. Browne has been the rector for nine years past. The parish hall was thronged with members of the parish and with many warm friends of Mr. and Mrs. Browne from other places. P. J. Dudley, senior warden, presided, and during the evening called the Bishop and twenty or more clergymen present to seats upon the platform on either side of the honored rector. Speaking on behalf of the parishioners, Mr. Dudley contrasted the present condition of St. Augustine's with things as they had been, and gave emphatic expression to the people's appreciation of the man whose hard work and earnest devotion had wrought the change. Bishop Johnson reviewed the work of Mr. Browne in the successive fields which had been under his charge since coming to California. Mr. Browne's first charge was as missionary at Pomona in 1884, and within a year the fine church there had been built. Then in 1886 he became the first rector of All Saints' parish at Pasadena; and very soon the church, which had been built there in 1885, was found to be too small, and in 1888 the present church was erected. A rectory was also built. Then, on account of throat trouble, Mr. Browne was forced to retire temporarily, and returned to Pomona to live. As soon as he had to some extent regained the use of his voice, as a volunteer he planted a mission at Covina, a growing settlement nine miles distant; and, when the little church he had built was wrecked by a gale, he succeeded in completing a second and better building, which is now Trinity parish church. From there Mr. Browne was called to San Bernardino, where he found a large church in an unfinished condition and loaded with a large debt. A few weeks later the parish still owed the debt, but a fire had completely destroyed the church. With indomitable energy and splendid optimism the disaster was turned into a blessing; and the rector had his reward in a better church completed and completely paid for, and every obligation of the parish fully discharged. In 1900 Mr. Browne was called to Santa Monica, and similar results followed—the church and the parish house having both been enlarged and improved at much expense. The Bishop also declared that Mr. Browne had greatly improved the spiritual conditions wherever he had been. He referred in conclusion to Mrs. Browne as a woman of the highest culture and deepest spiritual life, and greatly beloved by all who know her. Addresses were also made by the Rev. Dr. Trew, Dean MacCormack, W. C. Mushet, and others. Mr. Mushet, on behalf of the committee, presented Mr. Browne with a purse of gold containing more than $400 as a mark of the affection of a number of his friends.

NEGRO WORK IN EAST CAROLINA.

THE CONVOCATION of Colored Church Workers held its first annual meeting in St. Cyprian's church (colored), New Bern, N. C. from July 1st to 4th. The following colored clergymen were present: Archdeacon Avant, the Rev. E. R. Bennett, rector of St. Mark's, Wilmington; the Rev. J. W. Heritage, in charge of St. Augustine's, Kinston, and the mission in Goldsboro; the Rev. W. T. Wood, rector of St. Philip's, Washington, and the Rev. J. L. Taylor, rector of St. Cyprian's, New Bern. The laity was represented by fifteen delegates, and a large number of women represented the women's work.

Convocation organized Friday morning by electing a dean, secretary, and treasurer. The rest of the day was given up to the women's work. Each of the clergy made short talks and several very excellent papers were read by the women, setting forth the work that was being done and the manner in which it was being accomplished. They all indicated a strong missionary spirit that was inspiring to those who heard them. After evening prayer Sunday school work among colored people was taken up and the subject was thrown open for general discussion.

Saturday morning, after a short service, reports were made by both the clergy and lay delegates, which showed a steady and marked growth in numbers of communicants among the negroes. Besides the parishes and missions mentioned above, there is strong work being done among the negroes in Aurora, Elizabeth City, Edenton, Belhaven, Greenville, Beaufort, and Fayetteville. In the address of the Bishop of the diocese, made at the last diocesan council, which met in Washington in May, the Bishop stated that of all the confirmations for the preceding year one-

fourth of them were colored people. The church which has shown the most marked growth was St. Cyprian's New Bern. The people of St. Cyprian's, under Mr. Taylor's leadership, are making an earnest effort to replace their present old wooden church with a handsome brick building, and already have secured enough bricks to make a beginning. When this building is completed the rector and people both feel confident that they can become self-supporting, thereby setting free the money that has been coming to them from the Board of Missions, to be used for purposes of extension.

Sunday morning at 7 o'clock the Holy Communion was celebrated by the rector of the parish. At 11 o'clock there was a second celebration, the Bishop being the celebrant and preacher. At this service the Bishop formally installed the Rev. W. G. Avant as the Archdeacon, presenting him with a testimonial of his commission bearing the Episcopal seal. Sunday night at 8 o'clock the Bishop confirmed a class of seven persons. After the confirmation a missionary service was held, at which all the clergy spoke, the Bishop making the closing address, telling of the great work being done in East Carolina among the negroes and then telling of the great work that lay before Churchmen of all colors in the spreading of the Gospel of Christ. From the addresses made by the colored clergy one would gather that the whole reason why the Church had not spread to a greater extent among the colored people was not a lack of adaptability on the part of the Church to the needs of these people, but a lack of knowledge on the part of these people as to what the Church really is and has to give. As one of the speakers said: "If the colored people only knew the Church they would come in. . . . Wherever this knowledge was intelligently grasped it was effective."

Altogether the convocation appears to have been a great success. It marks a step forward in the negro work in the diocese, in that it provides a way in which the negro Churchman can feel that he has some independence of thought and action. While there is not given to this body any legislative power by the council, yet it can, as can any of the white convocations in the diocese, discuss freely all the affairs of the Church and can memorialize the council on any matter that may come before it. The establishment of this convocation does not in any way change the status of the negro as regards the annual council of the diocese. The one great point gained for the negro is greater freedom of speech. Naturally, in the annual council, which only a very few negroes ever attend, they hesitate to speak at all. They have both a voice and and a vote, and while they use the vote they seldom use the voice. Again, only the colored clergy attend the councils, the laity, with few exceptions, never being represented.

DISTINGUISHED ORGANIST CALLED TO AMERICA.

DR. A. MADELEY RICHARDSON, for the past twelve years choirmaster and organist at Southwark Cathedral, London, has been elected to the position of choirmaster and organist at St. Paul's Church, Baltimore, made vacant by the going of Mr. Miles Farrow to the Cathedral of St. John the Divine, New York.

Dr. Richardson is a graduate of Keble College, Oxford, and a composer and choir trainer of wide reputation in England. For many years the service at St. Saviour's, Southwark, has ranked with the best in England. There is good ground to believe that Dr. Richardson will accept his election and come to Baltimore in the autumn. If he does, every assurance will be given that the fine service at St. Paul's, established and for so many years maintained under the ministry of the Rev. Dr. J. S. B. Hodges, priest and composer, will be fully sustained under the present rectorship. Dr. Richardson's coming to America should give a stimulus to all that is best in Church music. His work for many years in London has been of the very highest order, distinguished alike for devotional spirit and thoroughness of its mastery of technical detail.

G. F. S. PROGRESS IN KENTUCKY.

THE ANNUAL report of the Girls' Friendly Society in the diocese of Kentucky shows many encouraging features, especially taking into consideration that it has been in existence in the diocese less than three years. During that time the number of branches has increased from one to seven, consisting of about 300 members. Classes have been held in sewing, grammar, history, literature, and physical culture, and there have been lectures on Character-Building, Bible Topics, Missions (both general and diocesan), Church Seasons, and G. F. S. subjects. Provision is made for the spiritual life of its members in the establishment of the annual corporate Communion of all branches, and in the annual service with special address by some prominent speaker. Several of the branches have also adopted the plan of holding a corporate Communion monthly. There have also been a number of informal conferences of all the associates, so that the practical side of the work is not neglected. During the past year about $500 has been expended for branch and diocesan work, also including generous gifts to parochial and philanthropic objects and to general missions, not counting the sum expended for the maintenance of a summer camp for members, in place of the permanent Holiday House they hope to realize some day, and for which a fund has already been started.

A NOTABLE OCCASION IN IDAHO.

JULY 13TH was a notable day in Idaho Church circles, the occasion being the tenth anniversary of the consecration of the Rt. Rev. James B. Funsten, D.D., as Bishop of Idaho and Wyoming. An informal reception in honor of Bishop and Mrs. Funsten was held in the Bishop Tuttle memorial house. After an hour spent in pleasant greetings, the Bishop, with the Very Rev. Everett P. Smith, Dean of St. Michael's Cathedral, Governor Brady, the Rev. D. H. Jones, rector of Christ Church, and the chapter of St. Michael's Cathedral, marched to the platform of the auditorium, where Dean Smith, as master of ceremonies, introduced D. D. Williams, junior warden, who expressed on behalf of the chapter their value of the Bishop's work, reading in closing resolutions expressive of the appreciation in which the Bishop is held. H. N. Elkington, clerk of the chapter, after a few words of congratulation, presented the guest of the evening with a cassock and girdle of royal purple silk. The Rev. David H. Jones presented a tiny chest, within which was a golden treasure; a letter accompanying the gift, he explained, would give the key to the treasure. Dean Smith then called upon the chief executive of Idaho to present the closing gift, and Governor Brady, in a masterly address, presented a magnificent Bishop's ring.

"We have been told this evening," he said, "that among other things accomplished by our worthy Bishop he has increased the value of the church property in Boise from $50,000 to $300,000. He has done much more than that. He has produced an advance in the value of souls and of manhood and womanhood in Idaho. No man within the borders of our state has worked harder or more efficiently for the upbuilding of Christian life, or the moral or intellectual elevation of the citizenship of our state, or done more to alleviate pain, want, and suffering than our good Bishop Funsten. And in presenting you with this token of our love, admiration, and respect, we wish to say that we have learned to know you as a gentle, kind, and grand Christian, loved by your friends and bound to them by everlasting ties of bondage—a bondage of love and friendship. And we hope that this ring that we present to you to-night may be a link in that chain of love and friendship which binds not only ourselves, but the entire good citizenship of this state, who join with us in wishing you a life of prosperity, happiness, and contentment."

Bishop Funsten was genuinely surprised with the tokens of affection, and was hardly able to voice his thanks, so overcome was he with emotion. Whatever he had accomplished for Boise or for the kingdom, he said, was not of his own strength, but was done through a power from above, and to God should be given the glory. The appreciation of their love for him he valued far higher than the beautiful gifts, for which they had his most heartfelt thanks.

The ring is hand-wrought; on one side is the Bishop's mitre and staff, on the other the open Bible and crossed keys, which surround an immense, flawless amethyst, set flat with the gold, the entire ring weighing 580 grains. The chest, with its golden treasure of $225, is to be used in having executed a design for the seal of the jurisdiction of Idaho, and having it engraved on the surface of the amethyst. Musical numbers interspersed the evening's programme, and after the benediction was pronounced by the Bishop the company adjourned to the dining-room, where the ladies of the Cathedral and Grace and Christ Churches served refreshments to the guests of the evening.

DEATH OF TWO FAITHFUL CHURCHMEN.

THE DEATH occurred last week of two prominent Pennsylvania laymen, JACOB RUTLEDGE SMITH and CHARLES F. SIMONIN. Both were noted for their regularity in attendance upon meetings of conventions, convocations, and committees, and the faithfulness with which they discharged all their duties as Churchmen and citizens.

Jacob Rutledge Smith after a short illness passed away on Monday, July 12th. He was a member of Gloria Dei (Old Swedes') Church, Philadelphia, and also deeply interested in the work of the Church of the Crucifixion, and gave most liberally of his time and money in the work and cause of the Church, which he dearly loved. Some months ago he was elected as the lay representative on the Board of Missions from the South Philadelphia Convocation, succeeding the late Lewis H. Redner. His burial took place on Wednesday afternoon, July 14th, from his late residence, and in the absence of the rector, the Rev. Snyder B. Simes, the services were conducted by the Rev. Dr. H. L. Duhring and the Rev. T. Wm. Davidson.

Charles F. Simonin, a member of St. John's Church, Cynwyd, Pa., died on Tuesday, July 13th, at his residence in Germantown, six months after the death of his wife. His burial took place on Thursday from his late residence, the rector of St. John's, the Rev. H. A. F. Hoyt, and the rector of the Epiphany, Germantown, the Rev. Richard J. Morris, officiating.

HISTORIC MARYLAND PARISH TO BE DIVIDED.

ST. MARY'S PARISH in Cecil county, diocese of Easton, the second oldest in Maryland, is to be divided and the details for the division are now being considered. The history of this parish is contemporary with the history of St. Mary Anne's Church, in which one of the prized possessions is a Bible which was a gift of Queen Mary. Beneath its

chancel rest the remains of the Rev. Joseph Coudon, said to have been the first priest of the Church ever ordained in America. As far as territory is concerned, St. Mary's parish is the largest in the diocese and possibly in Maryland; so large, in fact, that its duties cannot be looked after by one rector. Connected with it are St. Mark's Chapel at Perryville; St. John's Church, and an unconsecrated edifice in which services are sometimes conducted. The Rev. Oliver H. Murphy, D.D., is the rector of the parish.

CHURCH CORNERSTONE TO BE LAID AT CHARLOTTE, N. C.

THE BASEMENT of the Bishop Atkinson Memorial Church, Charlotte, N. C., having been completed, the cornerstone will be laid with appropriate ceremonies on the feast of the Transfiguration, August 6th, which is also the 102d anniversary of the birth of the Rt. Rev. Thomas Atkinson, D.D., LL.D., third Bishop of the diocese. A number of prominent Churchmen will be present for the occasion. The Bishop of North Carolina and the Bishop of East Carolina have agreed to be present. On August 5th a banquet will be given by the men of the Church of the Holy Comforter to the visitors and other Churchmen of Charlotte.

DEATH OF MRS. E. E. WILLIAMSON.

ON TUESDAY morning, July 13th, after an illness of a few hours, Mrs. EMILY E. WILLIAMSON, the foremost active woman philanthropist in the state of New Jersey, died at her home in Elizabeth, aged 64 years. Death was due to apoplexy. At the county court house the flag was displayed at half-staff; and the Court of Common Pleas was adjourned until Friday. In the Court of Quarter Sessions appropriate action was taken on Wednesday by the judge and the prosecutor.

Mrs. Williamson was the daughter of Erastus Hornblower and a relative of former Chief Justice Hornblower. She was the last survivor of her family. For a number of years she was probation officer of Union and Middlesex counties; likewise president of the New Jersey State Charities and Aid Society; treasurer of the New Jersey State Board of Children's Guardians; vice-president of the State Conference of Charities and Corrections. Several years ago Mrs. Williamson was sent as a representative of the United States Government to the conference of the International Prison Association at Budapest. While abroad she inspected many foreign prisons and was an authority on prison management. Local charities always commanded her intelligent and generous help.

The funeral in Trinity Church, Elizabeth, on Thursday afternoon, was attended by a large number of prominent people from all parts of New Jersey and other states. The rector, the Rev. John R. Atkinson, officiated; the honorary pall-bearers were three former governors of New Jersey, a United States senator, and three judges. The carriers were six sergeants of the Elizabeth police force.

RECENT MEMORIALS AND BEQUESTS.

A BRONZE TABLET was dedicated in Grace Church, Port Huron, Mich., on July 7th to the memory of the Rev. Sidney Beckwith, who assumed the rectorship in 1880, continuing in charge for fifteen years. The tablet is three feet long and is placed on the west wall of the church. After the unveiling addresses were made by three prominent members of the church on their former rector as a priest, as a rector, and as a citizen. The Rev. John Munday, the present rector, has had charge of the parish for fifteen years and has done good work, the parish being one of the strongest of the diocese, not only making marked advances in the city, but faithfully meeting all its missionary obligations.

A WINDOW in memory of Joseph Bryan has been presented to Emmanuel Church, Henrico parish, Virginia, by the employees of the Richmond *Times Dispatch*, of which Mr. Bryan was the owner. The window is of American glass and represents a crusader in armor. The presentation address was made by the Bishop of Southern Virginia, and the window was accepted in behalf of the church by the senior warden, T. Crawford Redd.

TO COMMEMORATE the beginning of modern missions in Japan, and as an evidence of regard for the Rev. J. Y. Naide, the rector, Christ Church, Osaka, in the missionary district of Kyoto, is to be presented by the faculty and students of the Virginia Theological Seminary with a fine pulpit.

A VERY HANDSOME pair of Eucharistic lights was recently presented by the Altar Guild of St. James' Church, Zanesville, Ohio, as a most fitting memorial to Mrs. James A. Cox, who was for many years the devoted directress of the guild. They are from the Gorham Co., and will be used at all early celebrations.

A LARGE brass cross of artistic design was placed on the altar at St. Paul's Church, Berlin, Md., on Sunday, July 11th. It is in memory of Selby Jacobs, who was a communicant of the Church and a young man of great promise.

A MEMORIAL window has been placed in Trinity Church, Torrington, Conn., in memory of the late Wm. Taylor Church. Mr. Church was for many years a faithful officer of the parish and an honored citizen.

CHRIST HOSPITAL, Jersey City, N. J., will receive $17,000 by the will of Mrs. Fannie Mogg of West Hoboken, which was probated on July 12th. Mrs. Mogg also bequeathed $1,500 to two servants in her employ.

BY THE TERMS of the will of the late Mrs. Elizabeth S. Prudhomms the Episcopal Hospital, Philadelphia, will receive a legacy of $20,000.

CANON NINETEEN ADDRESS IN MAINE.

ON THE EVENING of Sunday, the Fourth of July, at the Church of St. Mary-by-the-Sea, North East Harbor, Maine, a special patriotic office arranged by the Bishop of Albany for the day was read, and an address given by the Rev. Francis G. Peabody, professor at Harvard University and a Congregational minister. It was a study of American conditions.

CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

Outdoor Services at Utica—Notes.

THE REV. A. L. BYRON-CURTISS, rector of St. Luke's Church, Utica, is trying the experiment of holding outdoor preaching services in the evening in the churchyard, during July. The services on July 4th and 11th were well attended. Bishop Olmsted preached on July 4th and the Rev. J. R. Harding July 11th. Evening prayer is rendered chorally, afterwards, in the church, and over half of those attending the open-air preaching go into the church to join in the office.

THE REV. W. C. WHITE, rector of Gethsemane Church, Westmoreland, preached the graduating sermon to the high school class of the village. The church there being too small to hold the people who would attend, the Congregationalists kindly loaned their place of worship, the pastor reading the lessons. The Prayer Book office was heartily joined in by the assembly with the aid of leaflets. To a greater number of them, it was the first time they had witnessed or participated in a service of the Church.

IT IS SELDOM that a church is provided with a font before the church building is erected, but such is the case in the mission in Phoenix, a generous lady sending a check for an amount to purchase a stone font when the edifice is built.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Parish House Dedicated at Naugatuck.

THE NEW parish house of St. Michael's, Naugatuck (the Rev. Charles L. Pardee, rector), was dedicated on Thursday afternoon, July 8th. In the absence of the Bishop of the diocese, the Bishop of Newark officiated, Naugatuck being his birthplace.

THE REV. EDWARD LIVINGSTON WELLS, who for six years past has been in charge of St. Luke's Church, Bridgeport, has resigned, and has assumed the rectorship of Christ Church, Guilford, Conn. During the time of Mr. Wells' charge of St. Luke's Church a large addition was built to the parish house, a new pipe organ was placed in the church, and other improvements made.

DALLAS.

A. C. GARRETT, D.D., LL.D., Bishop.

Progress on St. Stephen's Church, Sherman—Patriotic Service.

LAST MONTH St. Stephen's Church, Sherman, completed the foundation of its new church building, and this month has ordered the brick for the superstructure. A light-colored brick has been ordered which, with stone trimmings and slate roof, will make a very handsome and Churchly edifice. Messrs. Martin & Hall of Providence, R. I., are the architects.

A LARGE congregation, notwithstanding excessive heat, attended the evening service at St. Stephen's Church, Sherman, on July 4th. The Members of the G. A. R. post and of the Camp of Confederate Veterans were present. The church was decorated with the national colors, and the service used was the *Evening Prayer Leaflet for Patrotic Occasions*, published by The Young Churchman Co. The rector, the Rev. J. Miller, preached the sermon, taking for his subject, "Our True Foundations." The service closed with a solemn *Te Deum*. The vestry of this church at their July meeting voted the rector a vacation and the parishioners united in presenting Mr. Miller with a purse containing $120, to be applied to his vacation expenses.

HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

Sixtieth Anniversary of St. Mark's, Northumberland.

THE SIXTIETH anniversary of the consecration of St. Mark's Church, Northumberland, was celebrated on the 15th inst. The Rev. James W. Diggles of Bloomsburg celebrated the Holy Communion at an early hour. Three children were baptized at this service. The evening service was intentionally historical. Addresses were made by John E. Diggles (candidate for orders, at present in charge), the Rev. Messrs. James W. Diggles, Leroy F. Baker (general missionary of the diocese of Harrisburg), and W. E. Kunkel, minister in charge for some years. Mr. J. E. Diggles and Mr. Kunkel had spent some time in searching for items of historical interest. After many vicissitudes the parish was admitted to the convention in 1848. The Rev. B. W. Morris, late Bishop of Oregon, was then rector. On July 15, 1849, the church was consecrated by Bishop Alonzo Potter. From that time on the succession of rectors and services was as follows: 1850, Rev. W. B. Musgrave; services were supplied from Sunbury, two miles away, from 1851 to 1870; 1870 to 1872, Rev. Wm.

Moore; 1872 to 1875, services were supplied from Sunbury by the late Rev. Charles Morison; 1872 to 1875, Rev. Charles Adams was rector. At this time the church was enlarged to its present size. The enlarged building was consecrated by Bishop Howe of Central Pennsylvania on April 11, 1875. There is no record of services from 1875 to 1884. The Rev. Charles Morison supplied services from 1884 to 1889. The Rev. W. E. Kunkel was in charge from 1899 to 1907, supplying from Milton. Since then services were maintained by the general missionary for a short time, Rev. John Costello for ten months and Mr. John E. Diggles, candidate for orders, from October 9, 1908, to the present time. A concrete sidewalk is being laid along the front and side of the lot. The Pennsylvania Railroad is making extensive improvements at this point and a large influx of population is expected in the near future. The outlook for this ancient parish is bright.

INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

Munificent Bequests of Miss S. K. Francis-Heminway.

ON JUNE 24TH Miss Susan K. Francis-Heminway died at Buffalo, N. Y. She was buried from her home in Terre Haute on June 28th. By her will she bequeathed nearly $600,000 to the Rose Polytechnic Institute of Terre Haute. Among numerous other bequests the Rev. Francis S. Dunham of Albion, N. Y., receives an annuity of $3,000 for life.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Personal Mention.

THE REV. GEORGE C. GROVES, JR., general missionary of the Archdeaconry of Brooklyn, will be in charge of the Church of the Ascension, Rockville Centre, during the month of August, when the rector, the Rev. G. Wharton McMullin, will be in charge of St. Peter's Church, Cape May Point, N. J.

MILWAUKEE.

W. W. WEBB, D.D., Bishop.

Sectional Auxiliary Meeting at Burlington.

ON THE invitation of the Woman's Auxiliary of the Church of St. John the Divine, Burlington, a sectional meeting of the Auxiliary was held there on July 13th, in all about one hundred, representing sixteen branches, being present. The Rev. W. F. Bachman, the rector, warmly welcomed the visitors. A bountiful luncheon was served at the residence of Mrs. Brooke by the ladies of the parish, followed by a social hour. Upon re-assembling in the chapel, after the transaction of routine business, Mrs. Waller of Burlington read an interesting paper on "Missionary and Charitable Work from a Biblical Standpoint," which was followed by an eloquent address by the Rev. Frederick Ingley of Kenosha, on Missions. A vote of thanks was given the Burlington branch for its hospitality, and an invitation to hold the next meeting at Waukesha on August 10th was accepted.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

Vacation Notes.

THE REV. W. B. GILPIN, rector of Trinity Church, Hoboken, will spend the summer at New London, Conn., where he will officiate and do some sketching from nature and illustrate Bible scenes.

THE VEN. W. R. JENVEY, D.D., rector of St. Paul's Church, Hoboken, will spend the month of August in the Maine woods.

NEVADA.

HENRY D. ROBINSON, D.D., Miss. Bp.

Church Cornerstone Laid in Clover Valley.

ON SUNDAY morning, July 11th, Bishop Robinson laid the cornerstone of St. Luke's Church, Clover Valley. Years ago Bishop Leonard expressed the wish that a church might be built in this valley, but the time was not ripe. The good Bishop went to rest, leaving the hope in the hearts of his people. The service began with a celebration of the Holy Communion in the township hall. The celebrant was the Rev. Hoyt E. Henriques, missionary of Eastern Nevada. After the service the congregation went to the partially completed church, where the cornerstone was laid, or rather "inserted," as the structure had already been erected. The Rev. Mr. Henriques has his headquarters in Clover Valley.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Funeral of Joseph O. Minott.

PRIVATE funeral services over Joseph Otis Minot, who died in Paris, France, on May 14th, were held in Rosedale cemetery, Orange, Wednesday, July 14th. Archdeacon Lewis Cameron, rector of the Church of the Holy Communion, South Orange, officiating. Mr. Minot had been studying art abroad for three years when he died. His sister, Mrs. Calvert Brewer, and his brother, Harold Minot, went to Paris to bring the body here for burial. Funeral services were also held in the American chapel at Paris.

THE REV. ROWLAND S. NICHOLS, rector of St. John's Church, Newark, has gone to Edgartown, Mass., for July and August, and will officiate there during his stay.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Appointments by the Governor — Outing of the Cooper Battalion—Personal.

THE GOVERNOR of the state has appointed the following Churchmen to represent Pennsylvania as delegates to the annual convention of the American Prison Association: Rev. H. L. Duhring, D.D., Rev. Messrs. H. Cresson McHenry, Francis M. Burch, T. William Davidson, and R. Heber Barnes. The convention will be held in Seattle, Washington, from August 14th to 19th.

THE COOPER BATTALION, a miltary organization composed of young men connected with the parish of the Holy Apostles, Philadelphia, left on Saturday, July 17th, for their annual encampment at Wildwood, N. J. Their commander, Major George F. Bishop, a veteran of the Civil War, has been choirmaster at the Church of the Holy Apostles for a number of years. The camp this year will be known as Camp George C. Thomas, in honor of the one whose generosity made possible the organization and perfection of the battalion.

BISHOP WHITAKER left Philadelphia last week for a sojourn of some time at Chelsea, Atlantic City. The Bishop, despite his advanced age, has almost fully recovered from the effects of the recent operations upon his eyes.

QUINCY.

M. E. FAWCETT, D.D., Ph.D., Bishop.

News Notes

WILLIAM BIMSON, student in Nashotah House, has been licensed as lay-reader in St. James' Church, Lewiston, for the summer.

A FINE new cottage dormitory is in course of preparation for the opening of St. Alban's School, Knoxville, made necessary by the largely increased attendance at the school.

SPRINGFIELD.

EDWARD W. OSBORNE, D.D., Bishop.

Diocesan Church Extension.

THE REV. W. M. PURCE, who is engaged in Church extension work in the diocese, has recently initiated services in several new centres. At Rend City, a small mining town, several miles from a railroad, he found ten communicants of the Church. At Cereal Springs, a congregation of 150 assembled on the porch of a hotel. At Herrin, the proprietor of a summer theatre gave the use of his building, and services are being held every Sunday evening at that place.

The report of the Rev. J. C. White to the Board of Church Extension shows that there are ten whole counties in his "parish" in which no clergyman of the Church has ever been seen, and there are towns of as high as 12,000 people in which we have no Church or services. He states that in many places closed buildings or infrequent services attest the ghastly failure of Protestantism to hold its own, and though an annual effort is made by revivalists, who in reality have taken the place of the settled pastor, to recoup, still the effort is only killing and seems to be the last gasp of a human system that was born to die. At Glen Carbon progress is being made. A fine lot has been given by the coal company on condition that a mission house be built to cost not less than $2,500.

THE BISHOP will remain in the diocese until the early part of August, when he expects to go to Toronto to give a retreat to the Sisters of the Community of St. John the Divine.

THE CONGREGATION of Trinity parish, Lincoln, is rejoicing over the payment of nearly $3,000 of indebtedness since January 1st. The apportionment for missions will be met in full before September 1st.

SOUTH DAKOTA.

W. H. HARE, D.D., Miss. Bp.
F. F. JOHNSON, Ass't. Miss. Bp.

Double Event at Belle Fourche.

THE CLERGY and several lay representatives of the Black Hills churches gathered at Belle Fourche July 7th and 8th for the double purpose of holding the annual convocation and being present at the formal opening of the new church at that place. Bishop Johnson, who is taking Bishop Hare's appointments among the Black Hills churches at this time, presided at the meetings and confirmed a class presented by the Rev. A. W. Bell, missionary in charge of the congregation at Belle Fourche. The church, which has just been formally opened, is a most fitting edifice, of ample size and most churchly in appearance. Congratulatory addresses upon the occasion were made by the Rev. George S. Keller of Rapid City and the Rev. E. M. Cross of Sturgis. Bishop Johnson complimented the minister and people of St. James' Church on their accomplishment and the faithful labor which had made it possible for them to have their church entirely free from debt. The Convocation of the Black Hills adjourned to meet at Sturgis upon the call of the Bishop.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Official Changes.

THE FOLLOWING official changes have taken place in the diocese: The Rev. John B. Cannon of Clarksville has been appointed assistant secretary, *vice* the Rev. Russell K. Smith, resigned; and the Rev. Arthur Howard Noll, LL.D., has been appointed acting registrar in the place of the late B. Lawton Wiggins, LL.D.

VERMONT.

A. C. A. HALL, D.D., Bishop.

Anniversary of the Discovery of Lake Champlain.

SERVICES commemorating the three hundredth anniversary of the discovery of Lake Champlain by Samuel Champlain were held on Sunday, July 4th, in St. Paul's Church, Burlington, as well as in the other churches and by various organizations in the city and elsewhere in the state, and all along the lake shore in both Vermont and New York. A special service for the diocese was authorized by Bishop Hall, who at St. Paul's celebrated the Holy Communion and gave a strong and patriotic sermon appropriate to the day and to the exercises of the whole week.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

Clerical Vacations.

THE REV. DR. ROLAND COTTON SMITH, rector of St. John's, Washington, left last week for his summer home in Ipswich, Mass. Before going he arranged with the Rev. Dr. Randolph H. McKim to engage the services of the Rev. W. D. Buckman, LL.D., of Pine Bluff, diocese of Arkansas, for their respective parishes. Dr. Buckner will officiate in St. John's during August, during which month the Rev. Edward S. Dunlap, assistant at St. John's, will be with his family at Goshen, Conn.

THE REV. DR. BIGELOW, assistant of St. John's, Washington, and professor of barometry under the Weather Bureau, is out West conducting experiments at the Salton Sea in connection with the government's evaporation projects, with a view to rainfall predictions. Dr. Bigelow went West about the middle of May and probably will not return to Washington before October or November next.

AT ST. MARK'S, Capitol Hill, Washington (the Rev. Dr. Devries, rector), the Sunday school closed the last of June for the summer, but a full schedule of services is being maintained. During August Dr. Devries will be at Twilight Park in the Catskills.

AT ST. ANDREW'S, Washington, the Rev. J. R. Bicknell is in charge during the absence in England of the rector, the Rev. George Calvert Carter. Mr. Bicknell will have no regular vacation, but every week he will spend one or two days on the Potomac river, taking with him on such occasions several members of the Sunday school and choir.

MRS. W. C. SHEARS, wife of the rector of Forestville, Md., is recovering from a serious illness and has gone on a visit to Newfoundland, her native place.

THE STEEPLE of old St. John's Church, Lafayette Square, Washington, which has been showing signs of weakness for some time past, is being thoroughly repaired.

WESTERN COLORADO.

BENJAMIN BREWSTER, Miss. Bp.

Notable Confirmation at Durango.

ON SUNDAY, June 27th, at St. Mark's Church, Durango (the Rev. Walter Hall Doggett, rector), Bishop Brewster confirmed his first class, which consisted of eighteen members, the largest in the history of the parish. The class was composed almost entirely of adults, several of them being men. The Presbyterian, Congregational, Baptist, Methodist, Wesleyan Methodist, and German Lutheran churches had one or more representatives. In spite of local hard times and great business depression, St. Mark's is experiencing a season of growth. The congregations have never been so large, and a crushing debt is being rapidly reduced.

WESTERN MASSACHUSETTS.

ALEX. H. VINTON, D.D., Bishop.

Personal Mention.

THE REV. ARTHUR S. PECK has assumed charge of St. John's Church, North Adams, for two months. The Rev. John C. Tebbetts, the rector of the parish, who has nearly recovered from his recent illness, will spend the summer at Kennebunkport, Maine.

WESTERN MICHIGAN.

JOHN N. MCCORMICK, D.D., L.H.D., Bp.

Recent Institutional Work at Grand Rapids —Other News.

A NEW WORK has been instituted at Grand Rapids by the recently organized Cathedral League of St. Mark's pro-Cathedral. A building has been secured and fitted up on the outskirts of the city for caring for children whose mothers must be away during the day for work; sickly babies are also cared for, as competent nurses are in charge. For the little ones old enough to walk a play room is provided. There is also a rest room for mothers. This institutional work meets a need of the city and the new movement is warmly commended by the city press.

WHAT MIGHT have been a very serious disaster to the diocesan school for girls at Grand Haven was prevented last week by the timely discovery of fire on the roof of Gillespie Hall. The city fire department soon had the flames under control, and the fire was extinguished with a loss of $800 to $900, which is fully covered by insurance. It is thought that the fire started from a defective flue in the kitchen chimney.

ON TUESDAY EVENING, July 13th, the Rev. A. W. Mann officiated at Ascension deaf-mute

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"I had been using Postum three months and had never been sick a day when I thought I would experiment and see if it really was coffee that had caused the trouble, so I began to drink coffee again and inside of a week I had a sick spell. I was so ill I was soon convinced that coffee was the cause of all my misery and I went back to Postum with the result that I was soon well and strong again and determined to stick to Postum and leave coffee alone in the future."

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This volume gives in a concise form all the essential facts in the life of Grant from his birth at Point Pleasant to his passing away on Mount McGregor. The author does not attempt to deal with the ideal Grant, but the real Grant as he walked in the obscurity of private life; as he was seen in his astonishing succession of victories in the field; in the office as Chief Magistrate of the Nation; in his unparalleled and triumphant journey around the world; and finally, in his marvellous achievement during indescribable suffering in "holding death at bay for months" that he might conclude his *Memoirs*, and thereby teach the world that "the pen is mightier than the sword."

Every man or boy with red blood in his veins will be attracted and fascinated by this wonderful story of Grant's part in the war, and his subsequent career. No fiction can equal it in stirring interest.

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Milwaukee, Wis.

mission, St. Luke's Church, Kalamazoo. On Wednesday evening, at St. Bede's mission, St. Mark's pro-Cathedral, Grand Rapids, baptism was administered to a woman who came from Holland, in an adjoining county, and was presented, with five others (one from another county), to Bishop McCormick for confirmation. The service was followed by a social, with refreshments, in the Cathedral house. The Bishop was present with a hearty greeting for the deaf and their hearing friends. For twelve years the Rev. Mr. Mann has not taken a vacation.

CANADA.

Brotherhood Work — Present and Prospective Parochial Improvements — Midsummer Activities.

Diocese of Ottawa.

THE CONFERENCE of the St. Andrew's Brotherhood, to be held in Ottawa from October 1st to the 3d, inclusive, will, it is hoped, have the presence of Archbishop Hamilton.—THE NEW church to replace the old St. Mary's at North March has been commenced, the cornerstone having been laid under Masonic auspices. It is thought the new St. Mary's will cost about $4,000.—CANON WELCH has resigned his position as examining chaplain to Archbishop Hamilton, on his departure for England, and the Archbishop has appointed Archdeacon Bogert to the vacancy.—A GREAT effort is to be made that the Chinese Sunday school work in the city of Ottawa, now almost entirely in the hands of ladies, shall be taken up by men in the autumn.

Diocese of Toronto.

THE CONSECRATION of the new St. George's at Gore's Landing on July 15th, was interesting as showing how difficulties may be overcome which for years seemed almost insuperable. The congregation was a small one, but many gifts have been sent from outside sources, some from former residents now far away. The architect presented a part of his labors as an offering.—BISHOP SWEENY and and his family moved into the see house, 86 Howland Avenue, Toronto, in the first week in July.—WORK amongst summer residents at Ward's Island, opposite Toronto, has been taken up for the season by St. Andrew's Brotherhood men.—A NOTEWORTHY resident of Toronto, Mrs. Darling, widow of the Rev. W. Stewart Darling, for many years rector of the Church of the Holy Trinity, Toronto, passed away July 4th, at the age of 93. The greater part of her life was spent in work in the diocese. One of her sons, the Rev. Charles Darling, is rector of the Church of St. Mary Magdalene, Toronto. She was a devout and earnest Churchwoman, and, notwithstanding her great age, was able to be present in church to make her weekly Communion until a few weeks before her death.

Diocese of Saskatchewan.

PLANS are progressing for the diocesan theological college at Saskatoon, in connection with the University of the Province, which will be situated in that town.

Diocese of Niagara.

A LARGE number of parishes in the diocese have given more than their apportionment to the general missionary fund.—THE THIRD Sunday in October is to be set aside as Children's Day and the collections taken up to be used for Sunday school purposes.—BISHOP DU MOULIN was the preacher at the consecration of St. Mark's Church, Caledonia. He also consecrated the burial ground belonging to the church.

Diocese of Rupert's Land.

EXTENSION and improvements of St. Luke's Church, Winnipeg, have been commenced, which it is hoped will be finished before the winter. The work will cost about $12,000.—A CORPORATE Communion for all the city chapters of St. Andrew's Brotherhood was held in Holy Trinity, Winnipeg, July 4th.

Diocese of Ontario.

THE CONGREGATION of St. Mary Magdalene, Picton, has decided to build a new church.

THE MAGAZINES

AN INTERESTING feature of the July *Review of Reviews* is "The Alaska of To-day," by Alfred H. Brooks, who is connected with the United States Geological Survey. Another article well worth reading is entitled "The Nation's Play-Grounds," by George Otis Smith. There is also an article on Dr. Edward Everett Hale, by George Perry Morris, and a characterization of Oliver Wendell Holmes by Dr. Hale. "What the Visitor Sees at the Seattle Fair," is a vivid account of the sights of the Alaska-Yukon-Pacific Exposition.

THE JULY *Catholic World* contains an article on "Pre-Tractarian Oxford," by Wilfred Wilberforce. "The Wonders of Lourdes," by J. Bricout, gives an account of some of the cures alleged to have been wrought there, and a criticism of those who have sought to disparage or discount them.

THE SUMMER WEATHER seems to have a stimulating effect on the *Spirit of Missions*, as the July number has rarely been surpassed. Of especial interest to ladies is a finely illustrated article entitled "Confidences Over the Hibachi," the hibachi being a brazier in the midst of which live coals of charcoal are placed. The author is Gertrude Heywood. Among the numerous other articles may be mentioned "Character Building in the Hawaiian Islands," by a New York priest who visited many of the mission stations there; "A Church Hospital in Central China," by John MacWillie, M.D.; "New Beginnings at Fort Yukon," by Archdeacon Stuck, and

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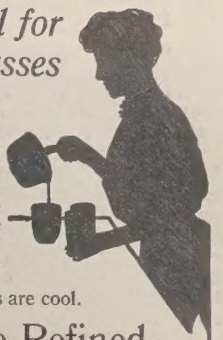

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"Bishop Rowe in Southern Alaska," by the Rev. E. P. Newton.

THE QUARTERLY paper of the Benedictine Community of the Isle of Caldey (South Wales), *Pax*, completes its fifth year with the current number, and reports a steadily growing circulation. A very instructive article on "Sunday" presents excellent reasons as to Why we should observe it, How we should observe it, and on Rest and service, the author being the Rev. W. B. Trevalyan, warden of Liddon House. The Rev. Francis A. Judd gives a sketch of the origin and work of the Society of the Sacred Mission. The nearly 100 pages of the magazine are filled with items of interest to all who are interested in the welfare of the religious life among Churchmen.

THE LAST of a series of articles on "Christianity as the Pleroma" appears in the July number of the *Open Court*. The conclusion is reached that Christianity is a composite production of Paganism and Judaism. Christianity survived because "it had gathered up in itself the quintessence of the past and presented solutions to the problems of religion which were most compatible with the new conditions," whatever that may mean. An illustrated article on "Hazing and Fagging" shows the antiquity of these practices.

A VALUABLE article on "Religious Life and Thought in Germany To-day," by Prof. Hein-

[*Continued on Page* 456.]

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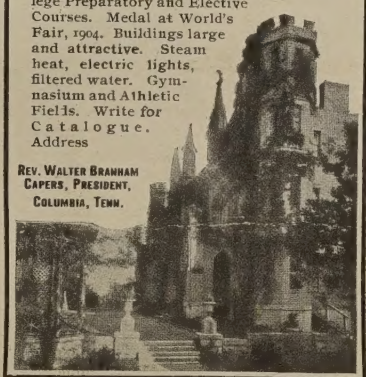

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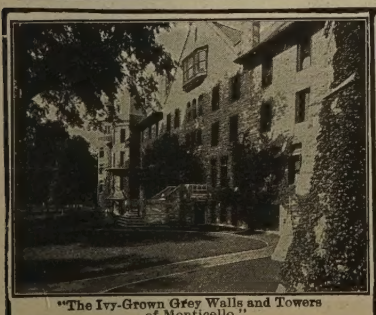

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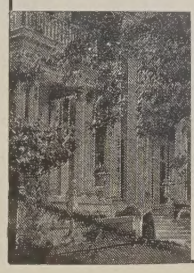

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THE MAGAZINES.

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rich Weinel of Jena, is printed in the current number of the *Hibbert Journal*. It traces the trend of religious thought in Germany, and states that "a rejuvenated and renewed Christianity is preparing to go forth among the people, . . . announcing and testifying to that which has been discovered in the silence where the awakened desire for deeper life has made itself felt." A reply by G. K. Chesterton to an article, "Jesus or Christ?" by the Rev. Mr. Roberts, is another feature of this number that is well worth reading.

MUSIC

Editor, G. EDWARD STUBBS, Mus. Doc., Organist St. Agnes' Chapel, Trinity Parish, New York.

[*Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.*]

GREGORIAN enthusiasts, both here and in England, have reason to feel pleased at the success of the recent annual festival service held last month in St. Paul's Cathedral, London. At former festivals the processional hymn often gave trouble on account of the length of the building, and the great distance between the singers at the head of the line and those at the end.

On this occasion the choir was divided into two sections, one division entering the Cathedral from the north aisle and the other from the south, the two lines of singers meeting under the dome and marching to their seats in the choir. The chorus was smaller than usual (about 500 voices), but it made up in efficiency what it lacked in size. Dr. Warwick Jordan presided at the organ, and the anthem was his setting to the words "O be joyful in the Lord." The general effect of the service was, according to all accounts, exceedingly fine.

We have on this side of the water no organization like the London Gregorian Choral Association, and (as far as we know) no society of any kind devoted to the cause of Gregorian music. In some of our large cities, for instance New York, Chicago, Philadelphia, and Boston, possibly the formation of a choral union for the advancement of plainsong would be attended by a fair amount of success. The experiment would be worth a trial, and the benefit of such a society would be seen in various ways.

Three or four choirs accustomed to Gregorian work, if banded together for the purpose of giving an annual service, might form a nucleus for further development, which might perhaps grow into a permanent organization of power and influence.

It is, however, unfortunate that our so-called plainsong "enthusiasts" are more or less intolerant, and unwilling to "give and take." They are apt to want unison music for *every part* of the service, and to deplore the use of harmonized settings. We think they lose by this. And, in the same way, their opponents make a mistake in avoiding plainsong entirely and in not using it for purposes of contrast as well as for its own value. We should, without running to extremes, utilize both styles, Gregorian and Anglican, taking care that in the performance of each there is no incongruous mixture.

There are one or two problems that have never been settled satisfactorily in the minds of those who are impartial and neutral regarding the relative merits of Gregorian and Anglican music.

Advocates of plainsong chanting boldly affirm that congregational singing of the Psalter cannot be secured by any other system. In England there are many churches in which unison chanting by the whole congregation can be heard. But as there are as many, if not more, churches where the Anglican system is successful, the argument fails to carry conviction.

In this country, as Gregorian singing has made very little progress, we have not the same opportunities for comparison. Most of our congregations are unacquainted with plainsong. If we had one or more Gregorian choral associations to give a healthy stimulus to unison singing, we would have a chance to see what what truth there is in the theory that congregational singing makes most progress when freed from "Anglican trammels"—a phrase we borrow from the Gregorianists.

THE CLUB OR THE CHURCH.

THE following earnest words were addressed to Churchmen by the Bishop of Kentucky: "If men would only work for the cause of Christ with the same energy and enthusiasm which they display for lodges, clubs, fraternities, and politics, we should behold fewer languishing, dying parishes. Will you tell me why it is that some clubs and lodges prosper more than some parishes? I will tell you: it is because the Churchmen who support these institutions give more thought, interest, money, and personal service to their clubs and lodges than they ever gave to their parish. You have a right to belong to as many clubs and societies as you choose and can afford, but not at the expense of your parish, to which you belonged before you joined lodges or clubs. I do not know how many societies you belong to, that is nobody's affair but your own. Let me tell you that as a Churchman, when you put your Church second to your lodge or club, and forsake your trust for your pleasure or comfort, you ought to ask yourself—I need not ask you—whether or not you are a deserter."

IN MUCH of recent literature there has been noticed a proneness toward loose views of love and marriage, of the home, and of the relations of men and women. With a frightful realism, much that is grossly impure is laid bare, and views are promulgated which would not have been tolerated in good society a generation ago. Such books are terrifically dangerous, especially for young and immature minds. And concerning this class of literature, which may be described as the "literature of the bog," it is well to take heed to the words of Dr. Robertson Nicoll, in the *British Weekly*, where he was reviewing a book of this sort. He said: "Now we have to face the truth. The truth is that Christianity is hated and reviled by many of our modern writers simply because it exalts chastity. It was Christianity that created the virtue of purity, and it is Christianity alone that can save it. Christianity opposes the progress of Apollyon in this path. Christianity maintains the sanctity of marriage and of the family. It is no wonder, therefore, that it is viewed as an irreconcilable enemy to be overthrown at every cost. But it is just as well that we should understand what the battle is all about.—*Christian Observer.*

Life after Death

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